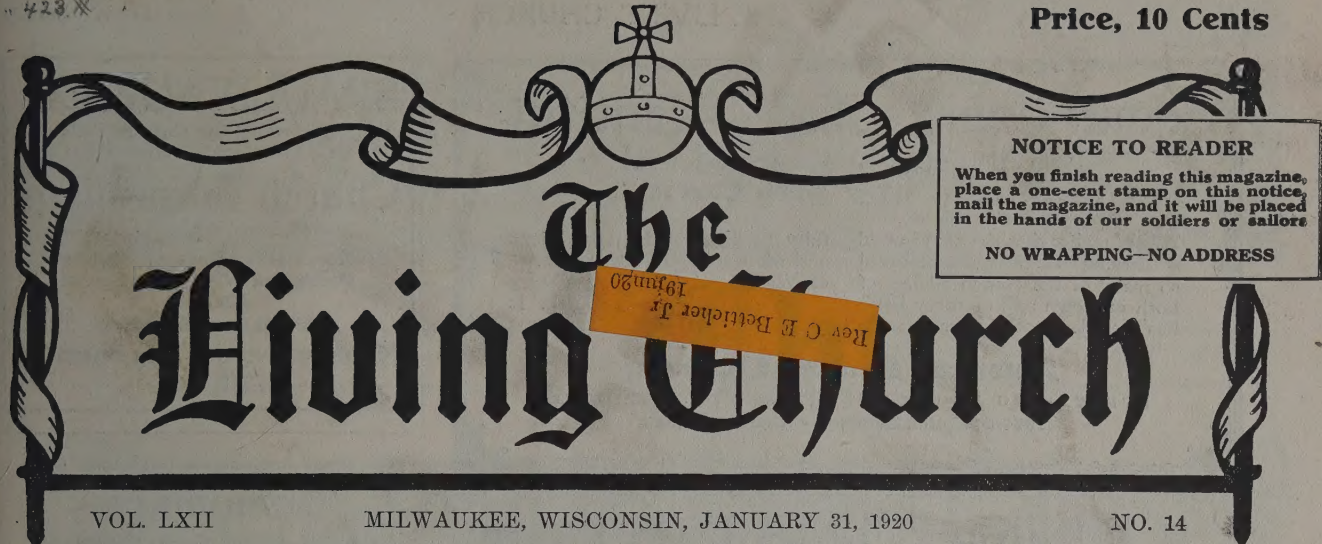


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# The Living Church

*Rev C E Belcher Jr*  
*19 Jun 20*

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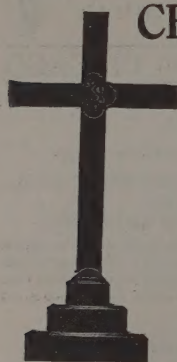
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*A Weekly Record of the News, the Work, and the Thought of the Church*

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IT IS BAD for the ignorant and the vicious to do ill, but it is worse for the educated and the honest to do nothing.—*Susan Look Avery.*

THE TIMID of soul are dragging the Church backward.

# The Living Church

[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LXII

MILWAUKEE, NEW YORK, AND CHICAGO.—JANUARY 31, 1920

NO. 14

## EDITORIALS AND COMMENTS

### A Parish Programme

**OUR** statistics chronicle the existence of more than eight thousand parishes and missions of this Church. Each of these is a separate entity. Each has in its hands entire initiative as to what its relationship to its own community shall be, and to some extent each has it in its power to make that impress upon the community that it chooses to make. Yet if we ask the authorities of any ordinary parish what is the programme upon which they are working, we shall generally find that they have no programme at all.

At the outset comes the question, What is the function of a parish in any community?

Our answer might be that it is to bring the people to God and to bring the knowledge and the will of God to the people.

All the activities of the parish should be directed to that twofold end. We seek to bring the people to Almighty God chiefly through the sacraments and offices of the Church. It is necessary that we get them into the church building for its services before we can thus bring them to God. Hence, every parish should, on the one hand, have its committee charged with the duty of searching out and bringing in new people, and also of looking up and accounting for those who are not regular in attendance; and on the other hand, should have an active and intelligent part in the wider work of bringing the whole world into more intimate touch with Almighty God through the missionary activity of the Church. The first of these functions is commonly left to the rector. Where the work is very small, this may possibly answer the purpose; but where a congregation extends beyond perhaps seventy-five people, it is obvious that the rector alone cannot perform the obligation. In fact it is not easy for him to do it even in the smaller missions. There are practical difficulties. Women, calling upon women in the afternoon, can make the delicate inquiries as to why a family is becoming lax in church attendance better than the rector can. Trained parish visitors, be they sisters or deaconesses or others who have submitted to technical training, are urgently needed for this work, precisely as the Red Cross and the charity organizations demand such training for all their home service workers. Wherever it be possible, every church of several hundred communicants' strength should have two or more of these trained women workers giving their full time, leaving the rector to deal, in the first instance, exclusively with men. But voluntary committees of women in the parish can do this if the trained workers are not available. These former should divide the whole parish list among a sufficiently large number of people so that every family on the list should be visited on behalf of the parish at least every six months; and the visits thus made should have no relation to the support of the parish. The visits should have as their purpose that

of checking up and verifying the church attendance or accounting for the non-attendance of each member of the family, the attendance of the children at the Church school, the regularity of each communicant in receiving the Blessed Sacrament, the feasibility of adding to the rolls of active workers in guilds and societies, the answering of questions relating to the Church, the removal of difficulties, the application of salve to wounded susceptibilities, the discovery of needs, spiritual or temporal, which should be met by any of the parochial activities, and especially the discovery of cases where a pastoral call from the rector is particularly needed.

There should be in every parish an adequate supply of leaflets and other publications on every variety of Church topics, and of books that can be lent to those who will read them. There is an abundance of attractively printed and simply written tractates (not the old-fashioned and obsolete tracts) available, as the catalogues of the various Church publishers indicate. All parish visitors, professional or voluntary, should be thoroughly familiar with these. It is generally not helpful to carry these and deliver them at the visit; to hand out tracts indiscriminately means a large accession to the supply of waste paper and rather an anti-climax to the call. It is better to say, during a conversation in which any difficulty is raised, "I wonder whether you would care to read so-and-so, which I could send you from the parish library"; or, "I remember a little leaflet that seems to cover that ground which I should be glad to mail to you." Or if (as will generally be the case) the visitor does not recall at the moment just what would be appropriate, she can make selection afterward, calling on the rector's store of information if necessary, and can enclose a leaflet with such a letter as: "Recalling our conversation of yesterday, I have come across the enclosed leaflet which you may not have seen, and think you may be interested in it." The psychology of sending such a leaflet afterward, rather than of drawing it from a shopping bag at the time of the call, may not be easy to explain, but there is a very radical difference between the relative tactfulness of the two courses.

We are quite confident that, in fact, no parish will be successfully administered, or in any real sense true to its duty, unless parish workers or voluntary committees carry out such a plan as this. This, in the first instance, is the normal way by which the parish collectively seeks to bring the people to Almighty God.

THE SECOND FUNCTION of the parish is to bring the knowledge and the will of God to the people. This involves the teaching office of the Church. We may presume that that office is being properly performed by the parish clergy in the pulpit, so far as that goes. The current revival of the teaching of practical Churchmanship in Church schools,

erected upon the ruins of our former Sunday schools, gives good hope that the teaching office is now really extended to our children, and the parish visitors must mobilize the children for the Church school. Among the reasons for the alarming decline in Sunday school attendance, it is generally overlooked that most of the schools of a few years ago were not worth attending. Thanks to the activity of the General Board of Religious Education, that defect is being rapidly cured. Wherever there is the will to train children to become active, intelligent Churchmen in the "five fields of service", the necessary means are easily available.

But to bring the knowledge and the will of God to the people undoubtedly implies activity as well as study. We are to *do* His will; not merely to learn of it. In theory all our parochial societies and guilds have as their purpose the doing concretely of some part of the will of God.

A parish may easily be overorganized, and much time may be wasted in the perfection of constitutions and by-laws that produce no fruit after their perfection is complete, yet organization is as essential to the work of the Church as to any other work. The new plans for the Church School Service League will greatly simplify the work of existing organizations among girls; who has not felt the difficulty of combining the purposes of the Girls' Friendly and the Junior Auxiliary hitherto?

But the average parish is deficient in promoting the will of God on the side of what may be termed community work. The men of the parish should be organized, not for the sake of "interesting" them, as is so often said, but for the purpose of utilizing the spiritual energy of the Church in community problems. Where there are good civic organizations of a secular nature, more can be accomplished, no doubt, through participation in them than by a distinctly parochial club, especially in the cities, where a single parish is generally a very small factor among civic forces. Yet there are many reasons why the whole body of men in a parish never are, in fact, connected with the civic bodies of any city. The parish *as such* should develop their civic consciousness and train them in civic duties. To make their own city better and safer for men and women to live in happily and worthily is as truly to do the will of God as to engage in more distinctly religious work. A policy of Christian Americanization among the foreigners of a city is within the power of almost any parish. To make a corporate Communion on the morning of election day and then give time during the day to bring out the voters in the interest of good government, would be a normal expression of the Church's relationship to that day. To bring the local alderman into intimate relationship with the local Church would enable the men to appreciate the difficulties under which the alderman himself may be laboring, and would encourage him by showing that he had a nucleus of intelligent students of civic problems behind him. Too often a men's club starts out with a policy of hostility toward local officials, without ever giving them a chance to tell what are their problems. The alderman, no matter what his limitations, ought to be a frequent guest of the parochial club. Even the rector scarcely has a more definite relationship to the club, as a factor in promoting the doing of the will of God, than has the alderman. Together, the club and the alderman should be in frequent consultation as to the promotion of the common welfare.

It is beyond the purpose of this present paper to show further how the men of the combined parishes of a city could be such a civic power as would give them a definite standing in their communities if they would. Thus, the combined men of our parishes in San Francisco could solve the Mooney problem if they would, and could do it, probably, with a greater share of the confidence of the public than any other civic factor could bring. The Church in communities having federal prisoners could tell us whether "conscientious offenders" are, or are not, properly treated, and whether there really are people in jail for not *thinking* right as well as for not *doing* right. The mere suggestion of these concrete possibilities will indicate what power the Church could have for good if the men of our parishes were fully organized for such purposes.

The Nation-wide Campaign has shown us the glaring deficiencies in our parochial life, as well as beyond, and the

national Church never will develop effectively unless the development is well sustained within normal parishes. The movement has also developed a campaign organization that should be made permanent and should take an active part in re-creating our parishes, until they become important factors in promoting the work of the Church and of the community.



HE Presiding Bishop and Council have endorsed a plan to urge parochial and individual offerings on Washington's Birthday, which falls on the First Sunday in Lent, for the War Memorial and Endowment Fund of Holy Trinity Church in Paris.

During the war the readers of THE LIVING CHURCH co-operated in such wise as splendidly to maintain that church as preëminently the American center in Paris. But with the close of hostilities the gifts largely ceased. The need, however, largely continued.

The attempt is now being made to make of the church a great American War Memorial. General Convention endorsed the plan; Bishop Brent, General Pershing, and others prominent in the war have urged that the plan be carried out. "The Church to-day has an opportunity in connection with her responsibilities in Paris," writes the former, "that comes *only once*. I believe it is truthful to say it is *now or never*." General Pershing, expressing hope for the success of the plan, says: "The tender and most sacred memories of many officers and men in the American Expeditionary Forces cling to this church in Paris and it is indeed a most fitting center for a memorial to our comrades who died in France." Others who have endorsed it are Generals Liggett, Bullard, Wood, and Barnett, Admirals Sims, Wilson, and Knapp, and the American Legion. The French government, too, has expressed the desire to decorate the church for its war services—the only foreign church in the country to be thus honored.

Mr. Beekman, the rector, is now in this country seeking to raise a half million dollars for the purpose. In order not to conflict with the Nation-wide Campaign the attempt was postponed until the present time, but it can be postponed no longer. The vote of the Presiding Bishop and Council indicates a hope that the whole Church will respond to this call on Washington's Birthday. Gifts are asked in memory of those who fell "over there", in thanksgiving for those who returned "over here", and in order that the parish may be built up as an effective and living War Memorial.

Just a little embarrassment, too, arises from an appeal now being made by a "non-sectarian" "American Church in Paris" for a two million dollar fund to erect and endow a church, parish house, and social service building that they may become the center of American activity in that city. Our own Church of the Holy Trinity is now, and has been during the war, such a center, as has been well recognized. It is just a little disconcerting to learn from the prospectus of the non-sectarian organization that "Eventually the support of the American Church in Paris may be assumed by the Interchurch World Movement"—for which movement the endorsement of our own General Convention and mission board was asked, while the President of the Federal Council of Churches is among those who are quoted as endorsing it. "Comity" is, indeed, a queer thing. It seems to mean that historic Churchmanship is quietly to step aside and the new Church called Non-sectarian to take its place. The caution of the Bishop of South Carolina against such an endorsement seems to have been none too soon.

But the American Church must now adequately sustain this work which *in fact* is already "the American Church in Paris", in spite of a rival that seeks to take the honor from her. If we fail, it will mean the lowering of the Church's flag and the triumph of Non-sectarianism in its place.

#### THE LIVING CHURCH ROLL OF BENEFACTORS OF THE "FATHERLESS CHILDREN OF FRANCE"

The following is the report for the week of those who have enrolled as assuming the responsibility of benefactors to particular French children:

3. Mr. and Mrs. J. F. Mackenzie, Pittsburgh, Pa. ....	\$ 36.50
11. Miss Sarah Russell, Scranton, Pa. ....	36.50
53. J. Rodman Paul, Philadelphia, Pa. ....	109.50
70. A Friend from Ithaca. ....	73.00
120. Mrs. Edward H. Clark, Portland, Ore. ....	36.50

198. St. John's Branch, Girls' Friendly Society, Norristown, Pa.	36.50
311. Mrs. R. J. Hutchins, Tyrone, N. M.	36.50
428. In Memory of Loved Ones in Paradise, New Market, Md.	8.25
Total for the week	\$ 373.25
Previously acknowledged	58,451.68
	\$58,824.93

NEAR EAST RELIEF FUND	
In Memoriam Henry Gass Jr. *	\$ 5.00
Miss M. S. Duffy, Savannah, Ga.	10.00
Jerrie Robbins, Irma Hubert, and Willie May Roberts, Episcopal Orphan Home, Savannah, Ga.	1.00
Thankoffering for safe recovery from a serious illness *	25.00
Mrs. F. Garland May, Pine Bluff, Ark.	5.00
"In Memoriam, January 19th"	2.00
Anthony William Wolf, Christ Church, Davenport, Iowa.	3.10
Calvary Sunday School, Golden, Colo.	3.25
St. John's Church School, Fall River, Mass. *	34.00
St. John's Church, Georgetown Parish, Washington, D. C. *	122.48
Mrs. C. H. Crouse, Minneapolis, Minn.	1.00
Trinity Church School, Niles, Mich.	10.00
R. D., and N. I. D.	2.00
In Memory of Katharine Eddy.	2.00
Mrs. William Robert Mowe, New York City.	20.00
C. F. C., Milwaukee, Wis.	2.00
Christ Church, Middletown, N. J.	10.00
Church of the Ascension, Chicago, Ill.	300.00
C. L. H.	1.00
St. Paul's Church, Buffalo, N. Y.	121.39
St. Paul's Church School, Buffalo, N. Y.	131.06
Trinity Parish, Galveston, Tex. *	111.40
Georgia Matthews, Anniston, Ala.	2.00
"J. Bull, St. Paul" *	5.00
St. Matthew's Church, Oakland, Md.	10.00
A Member of St. Philip's Church, West Philadelphia, Pa.	5.00
St. Mark's Parish, Port Leyden, N. Y. *	19.25
St. Paul's Church, Kansas City, Kansas.	35.00
The Creche at St. Michael's Church, Fort Bragg, Calif. *	18.00
St. Peter's Sunday School, Class V, Park River, N. D.	1.00
Mrs. Annie J. Maltas, Stalwart, Mich.	12.00
From a Catholic.	2.00
St. Andrew's Parish, Marianna, Ark.	24.69
St. Andrew's Church School, Marianna, Ark.	4.25
Ivanhoe Commandery, Knights Templar, Milwaukee, Wis.	68.66

SERBIAN RELIEF FUND	
C. F. C., Milwaukee, Wis.	\$ 2.00
Mrs. J. O. Matran, Windsor, Colo.	5.00
Rev. T. Smyth-Vaudry, Los Angeles, Calif. *	5.00
From a Catholic.	2.00
	\$ 14.00

In THE LIVING CHURCH of January 24th the remittance of Rev. and Mrs. T. M. Baxter, Chicago, Ill., was through an error acknowledged as \$2.00 instead of \$5.00.

FUND FOR FEEDING AUSTRIAN WOMEN AND CHILDREN	
A Member of Holy Trinity Church, Middletown, Conn.	\$ 20.00
St. John's Church, Salem, N. J.	3.75
Mrs. O. W. Lahman, Wakeeney, Kans.	2.90
St. Paul's Sunday School, Summerville, S. C.	55.00
G. A. Santer, La Porte, Ind.	2.50
From Citizens of Hazleton, Pa.	3.00
	\$ 87.15

FUND FOR CHILDREN'S HOSPITAL AT LILLE, FRANCE	
H. F. W., Princeton, N. J.	\$ 6.00
Mrs. J. Hull Browning, New York City **	50.00
Annie G. Saunders, Lawrence, Mass.	5.00
	\$ 61.00

\* For relief of children.  
\*\* For medicine required in the clinics.

ANSWERS TO CORRESPONDENTS

F. W. S.—(1) Black is the historic color for the Benedictine habit though certain of the independent congregations of that order in Europe vary the color to distinguish them from others.—(2) We cannot say how far the Order of the Holy Cross proceeds on Benedictine standards. You can inquire of the mother house at West Park, N. Y.

RECORDER.—It is impossible for us to answer the questions you have asked.

LITERATE.—The literate's hood is not customary in this country.

GREAT AND serious actions and events do not make up our lives; it is not every day that we have an opportunity of helping some neighbor in trouble, or of bearing some great trial well, or of showing our patience in suffering. These things come only now and then, but our ordinary way of behaving to one another, or of feeling to one another, never stops; it goes on all day long, and from day to day, and from week to week. And the truth is, that what a man is, is much more shown in his common words and doings than in his uncommon and seldom ones, and therefore it is these common words and doings which are, if anything, of even more importance than what we call greater occasions. It may chance that a person who is peevish and ill-natured to people about him may be greatly touched by some case of distress, and may even put himself to great trouble and inconvenience to relieve it. It is a good thing that he should do so; perhaps he may look on it as a proof of his ready sense of duty, of his love to Christ; perhaps he gives little thought to the peevishness and ill-nature which prevail generally in what he says and does, but I greatly doubt whether this continual bad temper is not a much more serious matter in Christ's eyes than any one service, however apparently great.—R. W. Church.

DAILY BIBLE READINGS

By THE REV. DAVID LINCOLN FERRIS

CHRIST IN HUMAN LIFE

(For the week of Septuagesima Sunday)

The Lord's Controversy

Sunday: Ezekiel 2.



HE season introduced by Septuagesima is one largely of introspection and self-examination. There is an inevitable tendency for some persons to think the golden age lies in the past, that the progress of civilization is a retrogression, that the Fall of Man was downwards instead of upwards. Such refuse to believe "the best is yet to be". In their opinion no preceding age faced so many dangers, or was threatened by such serious disaster. Moreover, in every generation is a large company of thoughtful persons who are disappointed because the Church with its splendid ideals seems not to measure up to its opportunities. To criticise the Church requires no moral courage, incurs no temporal penalty, wins popular favor. One of the ministrations of the Scriptures is to teach us that no age has a monopoly on trials, temptations, or sin. Critics of the Church would do well to study conditions outlined in this chapter. It is about time that professing Christians turned the vision to the future, for the golden age, taking account of the Church's achievements, and devoting themselves to making her better. Christians are like street letter-boxes, some lift up, others pull down. Which are you?

Presented in the Temple

Monday: St. Luke 2: 22-39.

The first two chapters of St. Matthew and St. Luke seem to constitute a distinct section of the Gospel narrative in both character and form, full of tender grace and poetic feeling. In St. Luke's is the Mother's viewpoint: "Mary pondered all these things in her heart." The Festival of the Purification turns our thoughts to these early events, and our theme. God's resources are infinite, and there are no doubt other ways in which He might have "sent forth His Son", but no other method is so intelligible or so impressive. By the Incarnation St. Mary takes the place of Eve, and raises the ideal of Motherhood to the nth power. The halo that lights her head as the aged Simeon utters his *Nunc Dimittis* sheds a ray of reverence for all that is tenderest, purest, and best in the life of mankind. Into our lives Christ comes as into His holy temple. Be it ours to be worthy of so great a Guest.

The Perennial Need

Tuesday: St. Matthew 20: 1-16.

The gospel for Septuagesima! God's vineyard has been planted with an everlasting love. Through Jesus Christ He has come in the most direct sense and manner into human life; He looks for the best of fruits from His vineyard, willing obedience, sincere worship, righteous living, noble character, and missionary effort. In the R. V. margin of I Cor. 3: 9 we read: "Ye are God's tilled land"—a garden to yield all manner of fruit in its season. The laborers are those helping to do God's work on earth, to transform the world into the Kingdom of God. The present is a glorious time to be a fellow-worker with God.

Human Life Governed by Christ's Spirit

Wednesday: Colossians 3: 1-17.

Our reading ends with one great, sweeping principle: "Do all in the name of the Lord Jesus." This principle covers all the details of our hidden hours, as well as in the home, in business, and in the church. "Whatsoever ye do in word or deed." And, as thought is the hidden spring of both, this injunction covers all of the spiritual life. We succeed in proportion as Christ is in our life in everything. If we live in Him, we shall act with Him and for Him.

The Christian Race

Thursday: I Corinthians 9: 13-27.

In this reading is the epistle for the day. It suggests a period of preparation, such as the Sundays from now to Easter present to us in our spiritual discipline. Christ is our Goal, Christ presents the prize of everlasting life, Christ

gives us the strength to persevere. As we live in Him we gain the crown.

*The Many and the Few*

Friday: St. Matthew 22: 1-14.

As we have entered upon a Christian race, let us remind ourselves that while "many are called few are chosen". We are to "lay aside every retarding weight"; as soldiers of the Cross we are "to fight manfully under His banner". We have been grafted into Christ's Church through Sacrament and sacramental rite. Let us remember that the unfruitful branches will be cut off and cast into the fire.

*Worship and Work*

Saturday: St. Mark 1: 21-31.

As Jesus and His friends left the synagogue they went into the home. It suggests worship and work, the Church and the home, religion and the daily life. These things should not dwell apart, gather around different centers, nor lead in opposite directions, as too frequently they do. They symbolize the needs of the body and the needs of the soul. If Christ is to fill human life we must take Him with us from the synagogue into the home, we must live with Him consciously from day to day and hour to hour, in all tasks and in all relationships.

## NOTES ON THE NEW HYMNAL—VIII

BY THE REV. WINFRED DOUGLAS



HYMN 107. "O North, with all thy vales of green". A deservedly popular feature of the New Hymnal is the inclusion of many new selections from the growing treasury of American religious poetry. One of the most useful should be this fresh, vigorous number from William Cullen Bryant's privately printed "Hymns". The original bore the heading, "Thou hast put all things under his feet". The straight forward tune should be sung with spirit and energy.

HYMN 108. "How beauteous were the marks divine". The first stanza, added in the New Hymnal, greatly improves Bishop Cox's touching hymn. As befits a tune of the chorale type, sing at a very moderate pace; and pause for plentiful breath at the end of the second line of each stanza.

HYMN 109. "Not by thy mighty hand". We do not know who is responsible for this clever adaptation from the E major Fugue in the Second Book of the Well Tempered Clavichord of Bach. It first appeared in the Hymnal of Mercer and Goss, referred to under Hymn 98. Possibly Sir John Goss did it.

HYMN 110. "Alleluia, song of gladness". In our previous Hymnals, this hymn was assigned to Septuagesima Sunday. In accordance with present custom in foregoing the use of Alleluia from Septuagesima to Easter Day, it is here moved back to the previous week. But there was historical precedent for the former arrangement; inasmuch as prior to the eleventh century the Farewell to Alleluia took place on Septuagesima, or even on the First Sunday in Lent, as in the Mozarabic rite. The hymn used there, however, was our No. 265, "Sing Alleluia forth in duteous praise". This custom even went so far as to provide a complete burial service, with a coffin, for Alleluia! Our mild revival of the idea began with a translation of *Alleluia dulce carmen* by the Rev. John Chandler, in 1837.

The tune, often attributed to Michael Haydn without the slightest evidence, was a setting of *Tantum ergo* in two parts, published anonymously in 1782. Ten years later, it appeared again in a collection of motets by Samuel Webbe, a cabinet maker who became organist of the Sardinian Chapel in London. It is doubtless his own composition.

HYMN 111. "Awake, my soul". With the coming of Septuagesima we have a series of tonic, stimulating hymns manifestly suggested by the epistle for the day. Handel's "Christmas", to which reference was made in the comment on Hymn 91, well expresses this type of sentiment, so pronounced in the first of them. Not only the soul, but the voice, must "press with vigor on" and "onward urge its way" in response to "God's all-animating voice". The parish priest who allows his people to sing this hymn lack-

adaisically, with dull, slow mock-solemnity, has yet to learn the first point regarding the function of music in church. It is sound psychology that we obtain the fulness of an emotion by adequately expressing it. You weep: therefore you become sad. You shout the battle-cry: therefore you become consciously brave. You sing this tune with stirring vigor and springy energy: and your soul has thereby girt itself for the heavenly race and the good fight. Therefore when the priest performs the duty defined for him in Canon 46, and gives order concerning the tunes to be sung in his church, he must not only suppress unseemliness and irreverence; but if he would use the enormous spiritual potentialities of music, he must also see that his congregation expresses in the tunes the feeling of the words; so that they may actually experience such religious emotions as will act on their wills and influence their lives.

HYMN 114. "Rise, my soul, and stretch thy wings". It is much to be regretted that popular demand has led to the retention of the great choral melody from Beethoven's Ninth Symphony as a second tune to this hymn. Even had the poem been in the metre of Schiller's "Ode to Joy", for which the music was written, many would feel it a very questionable proceeding to divert so great a masterpiece from its composer's purpose. But, unfortunately, Seagrave's excellent hymn is of a wholly different metrical contour: and to those who have studied in the Beethoven note-books the slow, patient shaping of this inspired melody to its final majestic perfection, its distortion here seems little short of sacrilegious. It is to be hoped that, in the near future, only the other tune will be used.

## SEPTUAGESIMA

The rivals in a race run all;  
But ONE the prize must take;  
Short of the goal he must not fall,  
The rules he must not break.

They who for mastery contend  
In wrestle or in fight,  
Postpone mere pleasure to that end,  
Controlling appetite.

Strong hand, fleet foot, quick eye they train  
Through many toilsome days,  
And count it rich reward to gain  
A short-lived wreath of bays.

And we, who seek a fadeless crown,  
Like discipline apply,  
The flesh beat down with well aimed blows,  
And each base lust deny.

Lord, may we to the end hold fast,  
However stern the strife,  
And, fighting the good fight, at last  
Lay hold on endless life.

JOHN POWER.

## THE WOUNDED SOLDIER'S ASPIRATION

ONCE MORE to be useful—to see pity in the eyes of my friends replaced with commendation—to work, produce, provide, and to feel that I have a place in the world—seeking no favors and given none—a man among men in spite of this physical handicap.—*Selected.*

THE STAR of Bethlehem is the only star that never sets. Jesus Christ alone can satisfy all human necessities and the loftiest of human aspirations. Christianity is the only universal religion, the only one adapted to all ages of life, to all human conditions, to all races and all nationalities. Other lights have arisen, waned, and vanished forever. The Greek mythology is as utterly shaken to ruin as its own splendid Parthenon. The chief religions of Asia—Brahmanical, Buddhist, and Moslem—all are limited and local; they are moribund. While they make no inroads on Christianity, the religion of Bethlehem and Calvary makes constant inroads upon them.—*Theodore L. Cuyler, D.D.*

# Canon Barnett: A Preëminent Social Worker

By Clinton Rogers Woodruff



AN English friend recently asked me if I had seen the *Life of Canon Barnett*, saying: "It is really the biggest social biography published in England for many years, dealing with all kinds of municipal questions and full of good stories." All of which is true. It is a moving story of one who may truly be called a preëminent social worker. I thought of that term before I opened the first of the two volumes, and when I did the first word that struck my eye was "preëminent", used by our own great social settlement pioneer and worker, Robert A. Woods, of the South End House, Boston. In his brief but touching introductory note he declares: "Samuel A. Barnett stands preëminent as a shaper of new forms and habits in the ordinary round of human intercourse." He certainly made ways of service interesting and commanding that had seemed dull and even repellent. That of itself was a real contribution. He was a parish priest who felt the burden of souls and the welfare of his people. He was a pioneer not only in Church social work, but in settlement work generally. Toynbee Hall and St. Jude's, Whitechapel, stand as monuments to his foresight, devotion, statesmanship. While ecclesiastical honors came to him in his later years, for he was a canon at Bristol, and then at Westminster, and died a sub-dean of the latter, he will be most widely known as vicar of St. Jude's and warden of Toynbee Hall.

Again to quote Robert Woods: "It is doubtful whether of recent years there has been any man in England whose judgment has been more often sought by leaders in public life." Clemenceau, after a visit across the Channel in 1894, during which he spent a day with Barnett, is quoted as saying: "I have met but three really great men in England and one was a little pale clergyman in Whitechapel."

Very briefly stated here is the outline of a life which two ample volumes published on this side by Houghton, Mifflin Company, are really inadequate to sketch in its entirety. Samuel Augustus Barnett was born at Bristol in 1844, of evangelical stock. At the age of eighteen he went up to Oxford and was matriculated at Wadham College. Shortly after graduation he traveled in America, with this result: "Born and nurtured in an atmosphere of Toryism, what I saw and heard there knocked all the Toryism out of me." Returning to Bristol he was ordained deacon, then priest, and in 1873 was appointed vicar of St. Jude's, Whitechapel. Meanwhile he had fallen under the influence of Miss Octavia Hill, and through his long service at St. Jude's, indeed for the rest of his life, he devoted all his strength and talents, not to say genius, "to bringing wholesome conditions, even religion, into the sodden existence of the outcast and the very poor." His great achievement was the creation of Toynbee Hall, as a college settlement primarily for Oxford men in the purlieu of Whitechapel. It was the first establishment of the kind (though something very like it had been foreshadowed in Besant's *All Sorts of Conditions and Men*, and from it sprang Hull House, South End House, and a host of other such centers in British and American cities. In 1893 he was made Canon of Bristol, and years later was transferred to Westminster Abbey. As a cathedral preacher his sermons were characterized by reiterated insistence on social questions. He died in 1913.

To enumerate the men and women who have been influenced by Barnett would require pages. In fact it is a question whether such a list could be made up, for his influence is a continually widening one touching shores beyond even the vision of his devoted biographer. And speaking of her, the Archbishop of York, who as Cosmo Lang sat at Barnett's feet, said the life which these volumes presents was not a single life. It was, with "a singularly beautiful community of mind and spirit, shared, understood, interpreted, and sustained by his wife." Indeed Canon Barnett frequently said that he was but the mouthpiece of his wife and had the courage of her convictions.

The friend and associate of statesmen and publicists, he

was essentially a man of the spirit and he was at all times and above all a priest. Here is one of his extempore prayers (reported at the time stenographically):

"O God, in whom we live and move and have our being, we are here to-night with a confession of failure and sin. It is Thy purpose that we should be strong and free. We confess that we have been weak and slavish. We have sinned against Thee in thought, word, and deed. In our private life we have followed our lower nature, yielded to base desires, failed in our endeavors after good. Because we have not trusted in Thee, therefore, we have been base and indolent, thoughtless and mean, faithless and forgetful. In our public life we have sinned against Thee, we have shrunk from responsibility, from our duty to our brother man. We have preferred our own ease to doing justice. We have looked on at oppression, passed by on the other side, and given no help to misery.

"We have sinned against Thee in our national life. As a nation we are in trouble, poverty, want. It is because we have not trusted in Thee that we are in trouble. O God, as a nation and as individuals, forgive us our negligences and ignorances, our levity and thoughtlessness. Give us time to think. O Father, the giver of life and health and order, who manifested Thy Son, that He might destroy the works of the devil, order our unruly wills and fitful affections, give life to our failing aspirations; strengthen us with Thy strength, purify us with Thy purity, make sin more impossible for us."

This was delivered at one of the Worship Hours which are thus described by Mrs. Barnett:

"Thus began services which went on for twenty-four years, and were so various that it is difficult to describe them. In each was a progressive thought, indicated by the mottoes surrounding the order of service paper. To illustrate that thought, the hymns, solos, readings, were all selected, and the extempore prayer expressed the aspirations encompassing it. The pauses for silent meditation and the organ or violin solos were so arranged as to be in harmony, and the cordial gravity of the group of earnest men whose duties were to hand service papers, find hymn numbers, and show the diffident into seats, so set the standard that no one doubted, even though to some it appeared to be like a concert, that they had come to the House of God to unite humbly in His worship."

The gentlemen who named themselves the "Chuckers-in" began their labors in the street, where the people aimlessly wandered up and down, shouting, singing, and indulging in bally-ragging, which not infrequently slipped into real fighting. The main entrance to St. Jude's Church was at the west end, and, as the railings had been removed, it opened straight on to the pavement. During the hymns, or when the music was loud enough not to require quiet, Mr. Willie Patterson, who for seventeen years acted as "door-keeper in the House of the Lord", would open the door; and at once rough people would stop and gather round in curiosity, anxious yet fearful to come in. It was then that the unaffected invitations were effective, and for years and years the two or three men who took this duty never failed.

"It is free. Go and try how you like it."

"There are dark places where you can sit and no one can see your clothes."

"Yes! come out when you've had enough of it," sent in many and many a poor "buried" soul who perhaps left with an awkward longing. In the centre of the church sat the regular congregation, self-respecting, thoughtful folk, hard-headed workmen, elderly men, or young critical people, with occasional church-goers or eccentric personalities. The side pews held the casual comers, in summer the dirty, wayward tramps, the lawless, tawdry girls; in winter those who were clemmed with hunger, dizzy with cold, or desolate with hopelessness—but all, as the Canon often told us, more or less dimly conscious of a "universal Father who demanded of them their best."

Concerning these Worship Hours Mrs. Barnett tells us that:

"Personally my husband would have wished to have ex-

plained and adapted the old service forms until they met the modern needs; but finding that this did not succeed, he acquiesced with characteristic sympathy in the new service or 'The Worship Hour', as we decided to call it."

Before it could be started, Bishop Walsham How had to be consulted. He did not sympathize with Mr. Barnett's attitude toward Church reform, but he was so shrewd and generous-minded that he recognized the value of all his clergy, and helped them along the paths which in their vision led to righteousness. "He often came to see us," Mrs. Barnett says, "and enjoyed telling his good stories. One of his experiences he was especially anxious to relate—'So good for you,' he said, nodding mischievously at me. He was, he told us, holding a Sunday school examination, and among other disconnected questions he asked:

"Who was the meekest man in the Bible?"

"Moses, sir," was the quick reply.

"And who was the meekest woman?"

"A prolonged pause followed, 'during which,' said the Bishop, 'I began to get a little anxious, running over in my mind the female celebrities of the Bible and trying to select which of them had most of that high virtue. Presently, to my relief, up went a small hand:

"Well, my little man," I said, 'who was she?"

"Please, sir, there never wawr one," said the boy.

"I pursued the matter no further, thinking it wiser to leave it there," added the narrator."

On being made Bishop of Wakefield he left East London, when Mr. Barnett wrote:

"1888.—East London's loss in the Bishop of Bedford is our loss. Although the policy of dividing the diocese did not commend itself to me when Bishop Jackson brought it before our deanery, its effect in the hands of Bishop How has been immeasurable. It is hardly too much to say that the whole neighborhood has been softened by the touch of his refined piety. As clergy, we were again and again refreshed by his words, and were taught winning ways as well as working ways. With the people he was distinctly the most popular man in East London; the one person among the crowd of rival politicians and philanthropists whom they thoroughly trusted."

"In 1882 he wrote a brochure containing twelve short poems on twelve of his clergy, among whom was my husband. In sending it he wrote a delightful and whimsical letter, apologizing for bringing me, as the only woman, into a company of twelve men, explaining that he had twice tried to write the poem without me, but that, like King Charles's head, there was no keeping you out."

"In 1881, when we were desirous of starting the 'Worship Hour', my husband asked the Bishop to come and see us, and then laid the plan before him.

"Very seriously was the proposed innovation discussed, its relation to the rubrics, its effect on the existing Church services, the danger of religious curiosity, and of 'divorcing feeling from reason'. The conclusion of so earnest a conversation by the Bishop's words—

"On the whole, Barnett, I think the best thing I can do is to wink,' seemed to suggest so ineffective and so inappropriate an action for a Bishop that we all three burst into laughter.

"Neither have I forgotten the reality and fervor of his quiet episcopal blessing as he left the vicarage. Later, when the hail of criticisms fell on the Worship Hour, the Bishop showed his wisdom and his strength by 'winking' still, and, by maintaining silence, refused to hinder this effort to reach men's sleeping souls."

Although receiving much of his social impulse from Fremantle under whom he served as curate, and from Octavia Hill, Barnett's was an original spirit and it would have unquestionably found expression even had he never come under their influence. It is not beyond reason to believe that he instinctively sought contact with them because of the feeling within his own breast. This seems all the more likely because as Mrs. Barnett tells us he had a rare capacity for prevision—"for instance, I remember a walk at Antibes in the early seventies when he said: 'The next health campaign will be an open-air cure. Night and day, winter and summer, patients will be kept with only roof shelter.'

"At least twenty years ago, when war was far from men's thoughts, he said: 'England will have to awake to an understanding of what her faith in Christianity means, and then to fight for it.'

"Many years before Marconi staggered the world by his discovery, my husband wrote: 'Prayer may permeate an invisible medium and influence action, just as it may be found that electricity can permeate invisible ether and produce results.'


It is good to have this great and useful life set down for us. It will help those who feel the urgency of the present day and those who come after, for Barnett thought and worked as much for the future generations as for those that passed before him in his forty years of unremitting, utterly devoted service. Social workers and students can do no better than to saturate themselves with the spirit and the service so touchingly embodied in this biography.

## The Catholic Party and the Nonconformists\* —II

By the Rev. H. L. Goudge, D.D.,

Canon of Ely

### III

ET us observe that the conclusions which have thus been reached have been reached without a word being said about the Christian ministry. To begin with the Christian ministry in discussion with Nonconformists is one of the worst of blunders. We should begin with the Church, and that brotherhood one with another which our common membership bestows. The historical problems as to the origin and character of the Christian ministry are a Serbonian bog, out of which we should keep as long as possible. Let anybody read, in any order which he prefers, Dr. Gore's *The Church and the Ministry*, Dr. Lindsay's *The Church and the Ministry in the Early Centuries*, and Mr. Lowrie's *The Church and its Organization*, to take but three books out of very many, and then endeavor to balance the arguments and put down the conclusions which have clearly emerged. First, he will have to determine what the early Christians did, then what they

meant by what they did, and then whether their action was right, and the doctrine involved true. In the whole discussion we too often forget that men, in other days as in our own, were not always very clear as to the principles involved in their action, and did not always act consistently with the principles which they really held. In discussion with Nonconformists, it is highly important to keep the question of the ministry in its place. Broadly speaking, the Church does not so much depend upon the ministry as the ministry upon the Church. The Church is not the Church because it has a "valid ministry"; rather the ministry is valid because it is the ministry of the Church. If baptism required the intervention of a "valid ministry", it would be otherwise; but no Catholic holds this to be the case. Suppose that a lay Christian of any denomination finds himself alone among a heathen population. His duty will be to preach the Gospel and to baptize converts, and he will thus extend the Catholic Church without the intervention of any ordained ministry at all. It is not we only who fall into confusion of thought here; Nonconformists do so too. They often think that they can argue from their missionary activity, and the manifest

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\* The ministry in the Church's Order, the Church's Order, the Church's Faith are the Two Witnesses of God in the World.

divine blessing which has rested upon it, to the legitimacy of their organizations and the full validity of all their ministerial action. But they cannot justly do this. What the multitude of their converts really proves is the presence in their missionaries of the Holy Spirit of God, and the reality of their membership in the one Church of Christ. If they were not in the Vine, they could not bring forth abundant fruit. But all this is already clear upon other grounds, and is not in dispute; it has nothing particularly to do with their ministry. Indeed, it is not time to turn to this question even yet; there are further and important misunderstandings to be taken out of the way. In what sense is the Church one, and how ought this unity to be manifested? Is a true belief in the Church consistent with recognition of "the Churches", as that expression is commonly used to-day?

It may be hoped that as to the deepest aspects of the unity of the Church no controversy can easily arise. The unity of the Church here rests upon the union of all Christians by faith and baptism with the Lord Himself, and with God through Him, and upon their consequent union one with another. Of this nothing but mortal sin can deprive us. As to the way in which this unity should be manifested, we may well be satisfied with the statement of the Second Interim Report of the Sub-Committee on Faith and Order. It was signed by theologians of the chief Nonconformist bodies, as well as of our own. "It is the purpose of our Lord that believers in Him should be one visible society, and this unity is essential to the purpose of Christ for His Church, and for its effective witness and work in the world. The visible unity of believers which answers to our Lord's purpose must have its source and sanction, not in any human arrangements, but in the will of the One Father manifested in the Son, and effected through the operation of the Spirit; and it must express and maintain the fellowship of His people with one another in Him. Thus the visible unity of the Body of Christ is not adequately expressed in the coöperation of the Christian Churches for moral influence and social service, though such coöperation might with great advantage be carried much further than it is as present; it could only be fully realized through community of worship, faith, and order, including common participation in the Lord's Supper." These are clear and emphatic words, and they express not just an ideal, to which we can but gradually approximate, but the will of God for us here and now. Not only in New Testament days but for long afterwards the Church possessed just such a visible unity as this. Indeed, so strongly did Christians hold to the idea of the visible unity of the Church that, when schisms did in fact occur, each party was disposed to claim, however great the paradox, not to be "a Church" or a part of the Church, but to be the whole of it. Now it is this which explains the reluctance of Catholics to speak of "the Churches" as the expression is commonly used to-day. They will use the expression in its popular sense when they are speaking popularly; it is so used in the statement quoted above; but not when they are trying to speak accurately, and choosing without reference to others their own language. But their purpose is not to make any special claim for their own body, but to emphasize the unity of the Church. The writers of the New Testament speak of Churches, as well as of the Church, but the multiplicity which they recognize is simply a matter of geography. The "Churches of Galatia" are not a number of separate bodies in the same city or country variously organized, but bodies of Catholics living in different cities, with "community of worship, faith, and order", all under Apostolic guidance, and all in intimate communion one with another. An illustration may, perhaps, here be useful. There is in England a Government department known as the Post Office, and no rival institutions are allowed. There are also scattered throughout the country a multitude of Post Offices. But everybody knows that in dealing with any one of these he is dealing with the Post Office as a whole.

Now the popular language of to-day in effect employs New Testament language to cover just what the New Testament condemns, and that is why Catholics object to it. But it should be clearly understood that, if they deny the title of Churches to other Christian bodies, they also deny the title to their own body, if it is regarded in the same objectionable way. There are, no doubt, multitudes of Church

of England people, and among them many of great prominence and most widely respected, who do regard the Church of England precisely as Nonconformists regard the bodies to which they themselves belong. They think of it as a separate but legitimate organization of Christian people, a "going concern", if the expression may be allowed, quite apart from the rest of Christendom. They speak of "our" Church, of the "Mind of the Church of England", and of the "Mission of the Church of England", as if it possessed a separate mind and mission to be distinguished from those of the rest of Christendom. Those who speak in this way must not be surprised if they cause the greatest annoyance, when they deny the title of Churches to Nonconformist bodies. But all this way of thinking and speaking Catholics repudiate. If this is what Anglicanism is understood to mean, Catholics are not Anglicans. They recognize no obligation of loyalty to this supposed separate mind, nor have they any belief in this supposed separate mission. They were baptized into the Church Catholic; they express their belief, every time they say the Creed, in the Church Catholic, and in no other. It is the mind of the Church Catholic, and that mind alone, to which they desire to be loyal, and its mission which they wish to take their tiny part in seeking to fulfil.

What, then, it will at once be asked, do they mean by the Church of England? They mean exactly what the writers of the New Testament would have meant, had they had occasion to use the expression; they mean that part of the Church Catholic, in its visible continuous life, whose earthly home is in England. Their constant claim has been, and is, that the Church of England is no new body, and, as far as its own will is concerned, no separate body. It has no new faith, no new worship, no new moral standards, no new ministry, but the old which have been from the beginning. Certainly it has repudiated the claims of the Bishop of Rome to universal supremacy, and rightly; papal supremacy has no claim to be considered an integral part of the constitution of the Church of Christ. No doubt it has made mistakes, as it was bound to make them; but it has done nothing to create a breach in its continuous life. Its ministry, for example, is simply the ministry of the Catholic Church. No one has ever consecrated a bishop, or ordained a priest, but those who had received in their own consecration the authority of the Church Catholic to do so. Catholics are members of the Church of England, not because they believe in the Church of England as a separate and peculiar institution, but because they believe that it is nothing of the kind. Their priests are *sans phrase* priests of the Catholic Church, and their priesthood is valid for members of the Church of England simply because it is valid for everybody. Such a position has undoubtedly its own difficulties, but that is what the position is. Catholics do not think of the English Reformers of the sixteenth century as Lutherans think of Luther, or as Wesleyans think of Wesley; they have no special interest in the sixteenth century at all; their interest, like their faith, is in the Catholic Church in its continuous life. Now it is this which explains, and, as they think, justifies, their attitude to Nonconformist bodies. They do not object to their separation from a supposed separate body called the Church of England, but to their separation from the Church Catholic. The position of English Nonconformist bodies is entirely different from that of such bodies as the Kopts or the Armenians or the "Nestorians" of Assyria. These latter bodies were not formed by the separation of individuals from the Catholic Church in their respective lands. Their life and their ministry are entirely continuous with the past, like our own. With the English Nonconformists there has been a real separation, and a fresh start; and their ministry, as Catholics hold, has not the authority of the Catholic Church behind it; it is in all cases the creation of those separate bodies themselves. That is in no way to say that it is null and void. It possesses, on the contrary, all the wide powers of leadership in worship, of teaching, and of discipline, which those bodies have been able to confer upon it; but it is not the ministry of the Catholic Church. But this objection to the Nonconformist ministry has a quite secondary character; the great objection of Catholics is to the Nonconformist separation.

(Continued on page 423)



## CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

### THE CONCORDAT IN GENERAL CONVENTION

To the Editor of *The Living Church*:

**M**AY I say a word as one of the deputies to the General Convention at Detroit and in regard to the Concordat? I was opposed to the resolution as presented to the House of Deputies, but on the presentation made by the editor of *THE LIVING CHURCH* I voted for it. My understanding was, and is now, that the matter was to have thorough investigation by the commission appointed, and the findings, including safeguards, to be reported back to the 1922 Convention at Portland.

I agree with Dr. Hopkins in his communication in your issue of the 10th and not with your editorial on the same subject.

I most certainly disagree with Dr. Hopkins as to the character of the 1919 Convention. I did not feel that it was "Broad Church", nor can the actions of the House of Deputies be considered as such.

I feel that there are many other of the deputies who voted for the resolution as presented to the House of Deputies with the same understanding that I had, and who would never have voted for it if they had not thought that the whole matter was to be presented in some more acceptable form at the next Convention.

Portland, Oregon, January 14th.

H. D. CHAMBERS.

### THE PRECEDENCE OF DAYS

To the Editor of *The Living Church*:

**T**HE General Convention of 1916 allowed certain transference of holy days and Sundays when coincident, but evidently the Sundays, or Low Easters, had no friends in that Convention.

The Fourth Sunday in Advent, December 21st, was coincident with the day of St. Thomas the Apostle, and the displaced saint's day of lesser magnitude was billeted on the following Monday. The First Sunday after Christmas, December 28th, was edged out by the Innocents Day, but the displaced Sunday was just thrown out, and not provided with any "rest for the sole of her foot" on any day of the following week. So, it seems, the General Convention has arranged a greater privilege for holy days than for the commemorative days of the Lord's Resurrection.

I have celebrated the Holy Eucharist on the unjointed date of the displaced holy day, and the experience was as agreeable as a solemn bite out of the rotten side of an otherwise good apple; possibly as pleasant as the observance of a Sunday on a Monday.

In these days of unrest everywhere, it is unpleasant to deal with a fluid Christian Year. There is more than one way of desecrating the Lord's Day.

Oxford, N. C.

F. H. T. HORSFIELD.

### THE PRAYER BOOK WITH NUMBERS

To the Editor of *The Living Church*:

**T**HE Nation-wide Campaign, mainly through its lay speakers, has brought out into very clear relief the fact that few laymen really use easily and familiarly the services of their Prayer Book. All kinds of suggestions have been made for overcoming the difficulty of "finding places", but I find myself going back in mind to an experiment once made, with some success, by my old friend and vicar, Canon George Venables of Great Yarmouth. This was the printing of an edition of the Prayer Book in which every sequent part was heavily numbered in the margin, after the plan adopted in the Hymn Book.

With sentences, exhortation, confession, absolution, Lord's Prayer, etc., numbered respectively 1, 2, 3, 4, 5, etc., reference to the contents of the Prayer Book was always possible. For services it was possible to announce the consecutive parts on a board, like the hymn board; special services could be arranged by the simple method of enumeration; while for purposes of instruction in Sunday school or elsewhere valuable time was saved. We used this plan in some English missions until it became no longer necessary, but I am convinced from recent experience and conversation with laymen that such an edition of the Prayer Book would be highly appreciated at the present time.

HERBERT H. GOWEN.

University of Washington, Seattle, January 5th.

### "THE MINISTRY OF SISTERHOODS"

To the Editor of *The Living Church*:

**O**UR recently published, interesting, and timely article on the need of a religious order of nurses will, I hope, stir the already awakened Church.

The necessity for trained care of the sick is obvious. An order of consecrated women would render great medical services and exert an equally great religious influence. This order should have the same hospital training as that of the professional nurse and probably many nurses, to whom the Religious Life does not now appeal, would enter the order after a certain period given over to private practice. Doctors would endorse the order if assured of medical efficiency and it would certainly meet a need in the community. Even now many families of modest means can not afford to pay the present high cost of trained nursing and yet when illness comes the need for this care is pathetically evident. In many cases it is the watchful care of the nurse which saves a life.

A nursing sisterhood seems to be the ideal method to carry out this much-needed beneficence, with its emphasis on personal devotion to a personal Lord, with permanency in ministration, and to the workers themselves relief from the fear of non-support in old age by the existence of their Mother House.

In this day of days, following the war, ere our splendid young women lose their fine, altruistic enthusiasm and sense of civic responsibility, and drift back many of them to undisciplined lives of ease, the Church should offer them this field of almost untried effort. Vision is necessary for all high adventure, and energy needs direction, therefore let the clergy make strong, constant, and persuasive appeals for this movement and may God Almighty put into the heart of a woman to start the Order of Divine Compassion!

A. B. DEXTER.

January 1920.

### "AMERICA ON TRIAL"

To the Editor of *The Living Church*:

**T**HE fine article in *THE LIVING CHURCH* for January 10th entitled *America on Trial* expresses my feeling so far as it treats of the Peace Treaty and League of Nations. The writer's forceful presentation of the situation was read with great satisfaction.

When Mr. Eddy says, however, that our President "has done almost all that one single man could do to kill the Treaty," I am at a loss to understand him. Will Mr. Eddy please explain what President Wilson has done to kill the Treaty?

I have before me the report of an interview with Herbert S. Houston, who, "speaking officially for the League to Enforce Peace", declared that "Responsibility for the fate of the pact can in no way be twisted to rest on the shoulders of the President." "Almost all" ought to cover many aggressive acts. What were some of those acts committed against the Treaty by Mr. Wilson?

Again, Mr. Eddy says, "The vast majority are indignant with the President for failing to take the Senate and the country into his confidence." Lying open before me are the pages of an essay by Henry Cabot Lodge on "The Senate of the United States". It was published in 1906. Mr. Lodge makes it clear that, while it is the President's privilege to consult the Senate in negotiating treaties, it is not his duty to do so. "The Presidents have from time to time consulted the senate prior to negotiation, and this right, although not often exercised, has been made use of at intervals down to the present time." The right of the Senate to amend treaties is made clear also, but all amendments to the treaty in question were voted down in the Senate itself.

Mr. Lodge tells his readers that in 1789 President Washington met with the Senate in consultation about a treaty with the Choctaw Indians. "The scheme did not work well. . . . The plan of personal meeting with the Senate was, therefore, given up by Washington, and has never been resumed." Informal consultation with individual senators has been substituted for consultation with the Senate as a body; but even this, he has previously made clear, is optional with the President.

I do not stand with that "vast majority" who are peeved because the President did not "take . . . the country into his

confidence". Previous to our entrance into the war Mr. Wilson formulated a code of principles known as the "Fourteen Points". This code was accepted by the entire nation and by the Allies. By it the war was lifted to a high moral plane, and the Allies committed themselves to broad principles of international justice. The President went to the Peace Conference at the initiative of the Allies, who felt that they must have there the man whose principles they had virtually agreed to adopt. Mr. Wilson felt it his duty to humanity to go, in order to see that they were carried out. I understood this, and I do not see why the whole nation did not.

The American people ought to have been proud to be represented at that great gathering by their chief; but he had no sooner left our shores than a partizan Senate and a partizan press began to work against him, rendering his difficult task tenfold more arduous by giving the impression of a divided nation.

The President brought back with him what I have heard a prominent man—a Republican—speak of as one of the greatest human documents ever produced. He laid it before the Senate and people of the United States and then returned to help complete the Treaty. This also he brought home and laid before Senate and people. He invited groups of senators to the White House for discussion. He made an exhausting tour of the country in behalf of the League; and while it was being "kicked about in the mud from party to party" its great author was fighting for his own life, which he had almost sacrificed in the cause of justice and humanity.

President Wilson is human and shows it; just as Washington and Lincoln and Roosevelt and all the rest did. History will place him with the greatest of these.


What has President Wilson done to kill the treaty?

Minneapolis, Minn., January 13th. M. E. ANDREWS.

#### SEASONAL LABOR ON THE FARM

[ABRIDGED]

To the Editor of The Living Church:

N the admirable article by the Rev. Mr. Ten Broeck on the Minnesota Policy there is one statement that needs attention because it reveals a point of view rapidly growing in the cities of the nation which threatens to add fuel to the smoldering fires of unrest.

Referring to conditions which require seasonal rather than permanent labor, Mr. Ten Broeck says that the farmers of certain states will use a man for two weeks and "then throw him out on a homeless world". The inference is that the farmer is a heartless brute and the farmhand his helpless victim, pleading for more work but forcibly deprived of his opportunity by the farmer. This condition nowhere exists. . . .

Seasonal labor is indeed a social and industrial problem to be dealt with, but at present the farmer can do nothing about it. He would be glad to have more laborers than he can get, but they won't work; and as for that portion of the seasonal labor which is "thrown out", surely the farmer could not be expected to maintain the full force in complete idleness for fifty weeks in order to use them two. If, on the other hand, the farmer should curtail his production to such a point that he could handle it all himself without seasonal help even at the time of greatest stress the consequent falling off of production throughout the country would bring widespread suffering of which the city would bear the brunt.

As a matter of fact seed houses are already reporting alarming reductions in seed orders because farmers in despair at the labor situation are limiting their plans for next season to what they can handle themselves. Others are selling out and giving up in the face of the overwhelming difficulties that confront them. Exploited by middlemen, oppressed by implement and fertilizer manufacturers, harassed by labor the farmer is the most unhappy man in the country to-day, and is getting least out of the prevailing spree of inflation, the widespread impression to the contrary notwithstanding.


The farmer is no oppressor of labor nor is he a profiteer. A more sympathetic appreciation of his difficulties would allay suspicion and help solve some nation-wide problems.

St. Mary's City, Maryland, January 18th.

C. W. WHITMORE.

#### PRAYER FOR THE MINISTRY OF HEALING

To the Editor of The Living Church:

OR several years the Society of the Nazarene has been using daily the following prayer. As many of the clergy have expressed their approval of it and are using it in their services, I am sure that others would do so if they had the opportunity:

"O Lord, our loving Saviour, and Healer of all diseases, who didst commission Thy Church to build up Thy kingdom, not only by preaching Thy Gospel, but by healing the sick;

Send Thy blessing, we beseech Thee, upon the efforts now being made to restore this ministry to Thy people. Pardon our past neglect and because of it inspire us to greater zeal. Bless all whom Thou hast called to be fellow-laborers with Thee in this work; enlarge their vision; increase their faith; and give unto them health of body and soul. Grant that they may exercise this ministry in entire dependence upon Thee and for Thy glory; who livest and reignest with the Father and Holy Spirit, one God, world without end. Amen."

If any of the clergy or others interested in this ministry would like a copy of this prayer on a leaflet with other prayers for sick room use it will be sent without charge upon receipt of postage.

Boonton, N. J., January 5th.

HENRY B. WILSON.

#### POSTAGE TO BERMUDA

[CONDENSED]

To the Editor of The Living Church:



HAVE forwarded an advertisement to THE LIVING CHURCH for an assistant priest and will consider it a favor if you would allow me to call the attention of those priests who may desire to answer it, to the U. S. postal rates for foreign countries, that the postage to Bermuda is five cents the half ounce. Every underpaid letter is taxed six cents, and if there should be many applicants the tax would amount to a large sum. One often receives letters from the United States the postage of which has been underpaid.

BRUCE MACKAY (Canon).

The Rectory, Sandys, Bermuda, January 8th.

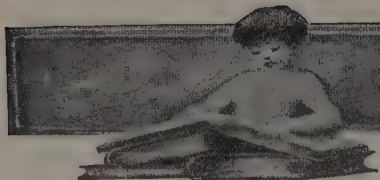
#### THE CATHOLIC PARTY AND THE NONCONFORMISTS

(Continued from page 421)

It will now, it may be hoped, be clear what it is that Catholics must ask of Nonconformists. They ask them to abandon their separate position, and return to visible unity with the Church Catholic in England. They raise no question as to whose fault in the past the separation has been; the Day of Judgment will bring sufficient humiliation to us all. They do not ask Nonconformists themselves to condemn and disown their past, or to repudiate anything they possess which they have found of value. They do not even ask that Nonconformists should return to the Church of England without abundant insistence upon reform. Let Nonconformists tell us plainly what they want, and we will meet them in any way we can. Many Nonconformist ministers to-day seem ready to receive episcopal ordination, if they may do so avowedly for our satisfaction, and not for their own. That is a most generous concession on their part. Not only ought it to satisfy us, but we ought to meet it by special willingness to make concessions to them, which do not involve the sacrifice of our principles. Let us consider, and consider together, what the Church Catholic in England ought to be, and together as brothers strive to make it so. What Catholics want is one thing only, "the visible unity of the Church of Christ, realized through community of worship, faith, and order, including common participation in the Lord's Supper." In mere friendliness and loose federations their interest is languid; such things will not materially alter the present situation. To the present tendency towards the loosening of denominational bonds they are frankly hostile, since they consider everything of value which marks the essentially corporate character of Christianity, and much prefer a good Wesleyan with a sense of responsibility to the body to which he belongs to a member of their own body who is without any such sense. They desire what they are sure that our common Master desires, the visible unity of His people, and they will judge every suggestion which is made for promoting better relations in view of their one ultimate end.

[Concluded next week]

EXPERIENCE has proved that whenever there is placed before people a great task to be accomplished, with sufficient information regarding it to enlist their sympathy and their allegiance, they will respond with work and gifts, yea, even of life itself. The war enforced that lesson. That which keeps the war from being only a horrid memory, as the Pastoral Letter of the House of Bishops expressed it, is that we have learned from it how readily men and women will respond.—The Bishop of Indianapolis.



# LITERARY

*National Governments and the World War.* By Frederick A. Ogg and Charles A. Beard. (New York: The Macmillan Co. \$2.50.)

These trained publicists have given us an admirable volume for present day needs. There are four parts. The first deals with our own government. It is a clear, concise statement which even the more advanced student will find helpful because of its suggestiveness. The next part is devoted to the governments of the allied nations, and it too is well done and helpful. Part three describes the government in the Teutonic states and is much slighter in content and treatment, perhaps necessarily so because the purpose of the volume is to describe "the great changes wrought in governmental organization and procedure during the war and to point out the major political problems that remain for settlement during the early years of peace". The fourth section, in which the war and political reconstruction are discussed, is especially suggestive. The conclusion of the book is that "the world has become one great body, and neither the United States nor any other nation can live to itself or refuse to bear its share in the common tasks of civilization. . . . Accession to the League of Nations means, for the moment, insurance against war, and, for the future, a step toward coöperative world organization, and therefore toward an enduring world peace."

*Simonetta.* By Edwin Lefèvre. New York: George H. Doran Co. Price \$1.50 net.

Travelers who know their Florence will delight in this fascinating story whose scenes are laid in the charming old city by the Arno. Simonetta's father was an artist who became expert at copying old paintings. When the time came that bad originals were considered better than good copies he used his knowledge of the Renaissance period to produce old masters, disposing of them at fabulous prices. His plan to sell a portrait of his daughter as the famous lost painting of Simonetta by Botticelli, the intended victim being a young American, is thwarted by the flesh-and-blood Simonetta. What happens afterward, when the American discovers her identity and surmounts the barriers that shut her in, makes what one critic has called "the most perfect love story".

*Vive la France.* By Emilie Benson Knipe and Alden Arthur Knipe. New York: The Century Co. Price \$1.50.

A sandal of Jeanne d'Arc entrusted to a distant kinsman of the little heroine of this story adds its touch of romance to a very interesting picture of life in Reims during the war. A fifteen-year-old girl, whose diary the book purports to be, stayed on through the occupation of the city by the Germans until its destruction seemed imminent. Her experiences in Paris, and later in ruined Reims when she came back to teach a little cellar school, are told in a lively fashion that will appeal to girls.

WE HAVE IN *Civilization*, the title given by Dr. Georges Du Hamel to his inspiring book of short stories and silhouettes, a keen insight into certain personal phases of the French during the Great War. Mingling pathos and humor, it is a series of sketches that tells more of the sufferings and sacrifices than many a larger tome. In these pages we come to appreciate that heroism and sustained effort and devotion which enabled the French to hold fast during the four years they were waiting for their American friends to get into the conflict for freedom. In the words of the great French critic, Anapole, "If there remains here, beyond the Rhine, a single German still capable of shedding the tears with which I stained my copy of this book, nothing is lost, the world is saved. As for me, . . . I have found again in this book a light that will let me die without despairing of all things." After a first reading one can readily understand how this companion volume of the author's *The Book of Martyrs* was awarded the Goncourt Prize in 1918. (New York: The Century Co. \$1.50 net.)

ONE OF THE interesting features of the growing friendliness between England and the United States is the lengthening list of books by Englishmen and former Englishmen dealing with America. One of these is by Horace J. Bridges, *On Becoming an*

*American.* It is a fitting companion volume to Edward A. Steiner's, Jacob A. Riis', and Mary Antin's contributions on the same subject and all the more appealing because written by an Anglo-Saxon and in virile English. Mr. Bridges, who is the Ethical Culture lecturer at Chicago, is a seriously minded man who changed his allegiance only after thoughtful consideration. Not because of oppression at home did he become an American citizen, but because he felt that those who had cast in their lot with America should help bear the burden—an attitude worthy of the highest commendation. There was no more unpleasant feature of the great war than the number of men willing to enjoy the protection of America, but unwilling to share the burdens of maintaining her cause. Mr. Bridges is most modest about his book, calling it a soliloquy, but it is the sort of soliloquy of which we would have many more. (Boston: Marshall Jones Company.) C. R. W.

D. APPLETON AND COMPANY (New York) are publishing under the editorship of Francis G. Wickware a series of books dealing with the problems of war and reconstruction. The first of the series is by Gerard Harris and is entitled *The Redemption of the Disabled*, surely a most stimulating title, connoting as it does the passing of the day when those who were disabled had only a pension to which to look forward. Under this new and wiser policy they may look forward to becoming once more self-sustaining members of society. This volume, prepared by one associated with the Federal Board for Vocational Education, describes the process of redemption, shows its practical working both under our generous scheme and in the plans and experience of the other belligerents, and forecasts the permanent extension of the rehabilitation programme to the salvaging of the victims of American industry.

ATTRACTIVELY WRITTEN and attractively printed is *The Little Book of the Rosary of the Most Holy Sacrament*, issued by the Rev. Charles H. deGarmo, and offered free of charge to those who apply to him at Redondo Beach, Calif. Deeply devotional, it may be used with spiritual value by many who have learned to hunger and thirst after righteousness; and we doubt whether these will require the assistance of the beads, whose use in connection with the devotion is explained on one of the pages but is in no sense essential to the profitable use of the booklet.

*The Government of Modern States* is the title of an informing and attractive textbook by Dr. W. F. Willoughby, Director of the Institute for Government Research. It is carefully written, as is all of this author's work. Perhaps the most interesting chapter to the general reader is the one dealing with the role of political parties. He points out what many are apt to overlook, that political parties had their rise within very recent time. (New York: The Century Company.)

*The Modern Readers' Calendar* (The Woman's Press, 108 E. Twenty-second street, New York) has within its covers 76 pages of daily quotations. The quotations are not so modern as the readers, however, since, although Mr. Britling and Franklin K. Lane contribute their bit, we find something also from the Son of Sirach and Omar Khayyam. But, old or new, the quotations are good, and he who acquires the Calendar will not repent his bargain.

IN *The American's Creed and Its Meaning* we have a brief story of its origin and a most satisfactory account of its meaning and a list of doctrinal authorities upon which it is based, together with a number of reprints of the documents in which the chosen phrases are to be found. The book forms an admirable text for classes in citizenship and Americanization. (Garden City: Doubleday, Page & Co. 88 pp.)

*The Fundamentals of Citizenship* is the title of a brochure, published as a reconstruction pamphlet of the National Catholic War Council; prepared under the auspices of John A. Lapp, formerly one of the assistant editors of the *National Municipal Review*. It deals in an attractive and illuminating way with questions of American democracy, people's rights, education, laws, the courts, taxation, and the citizen's part.



SARAH S. PRATT, Editor

Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 4215 Park Avenue, Indianapolis, Ind.

**T**HE visit of Miss Tillotson, educational secretary, to the Auxiliaries of Indianapolis on the very day before the thirty-seventh annual meeting of that body, was most opportune. It provided something sure and tangible upon which to base procedure. Among many things learned one was that the official name which this society has borne for nearly a half century is now changed to the "Woman's Auxiliary to the Presiding Bishop and Council". So we now have a few more syllables in our name. Personally the writer has long wished the name might be changed to the "Church Extension Society", a name more explanatory and finer, and Miss Tillotson spoke as if that might be a possibility. The Church Service League, however, of which we are a part, has such an ideal name that it really matters little what our own is, although I confess a long dislike to the word "auxiliary", worthy though it be.

Although Miss Tillotson's specialty is along educational lines, she devoted her time almost entirely to answering questions and trying to present the rather shifting condition of affairs in a way which would give us something to do at our coming meeting. While we have the utmost admiration and belief in the educational system so thoughtfully and patiently essayed by our secretaries and which is bringing greater results each year, we are firmly convinced that the systematic and thorough reading of a Church paper very nearly approaches an ideal education in Church affairs. To study special books written for Auxiliary women without reading the well-presented current life of the Church as shown in our fine weekly and monthly Church papers is like trying to read Caesar without a dictionary. (I wish I had thought of saying this at our meeting.)

Miss Tillotson is a very pleasant instructor and entertained her listeners for two hours. Women had come from adjoining towns on the call of Mrs. Francis, the president, a day beforehand, to be present at this meeting, and as a feature of the annual meeting a careful *résumé* of Miss Tillotson's talk was given to the assembly by Mrs. J. D. Stanley.

Several matters came up during the informal programme which I have thought might be helpful to Auxiliaries having their meetings sometime soon. Mrs. Francis spoke of the ideas gained at the meeting of the Province of the Mid-West, held in Detroit just preceding the Triennial. She said there was a feeling that, with so many of the Auxiliary's former interests now cared for by the Nation-wide Campaign, the provinces might give their thoughts and money to some general object within their own boundaries. The Indian schools, of which there are two in Wisconsin, were suggested as objects to which this whole Province might give its present attention. The plan broached was that each Auxiliary member should give one dollar. The Milwaukee Plan, in which each branch gave one dollar yearly for the use of some mission in the province, was abandoned.

While we must give heed to our officers in the matter of not "rushing into things" but reserving our strength and money until new plans are matured, it seems to the writer that just now would be a good time to do a little of this same rushing. Perhaps if we rushed soon enough we could get it all done by the time those plans are presented to us.

Any woman who has ever been a diocesan president remembers how ardently she and her board longed to respond to these special calls, but loyalty to the Board of Missions prevented. Now for a little while, before we have an imposed duty, we are free to do a little specializing. This Indian work in the Fifth Province we believe would command great interest, but we have no official information regarding it.

The question of pledges was brought up and as some

branches had come prepared to pledge, and evidently desired to do so, their pledges were recorded. The pledge is the backbone of small Auxiliaries; and, as thus far there seems to be no thought of abandoning dues, the pledges might be made and their objects decided later.

With the thought of specials in mind, a member of Christ Church Auxiliary reported that within the last year twelve members of her branch had become foundation members of the National Cathedral Association, paying five dollars each and having a memorial name placed in the Book of Remembrance. Mrs. Benjamin D. Walcott of Christ Church had promulgated this interest and the speaker suggested that it be made one of our diocesan interests and that the same person be placed in charge of it. At this point Bishop Francis announced that it was the intention of Bishop Harding to come to the diocese for the purpose of forming a Cathedral "Auxiliary", and he thought nothing should be done until after the Bishop's visit. But we got the idea before the women.

Another thing discussed was the Emily Upfold Memorial. Nearly every diocese has some local fund that starts well and dies soon. The Upfold Memorial was intended to be a fund for missions in the diocese of Indianapolis. Mrs. Woodward of St. Louis, a niece of Miss Upfold, started the fund in 1916 by giving \$200. Other gifts were added and invested in liberty bonds, but the war came on and the Upfold fund was forgotten. At this meeting it was decided to fix the desired sum at \$2,500, the interest to be voted annually to some mission in the diocese. This matter was given to a committee which will doubtless urge concerted action among the branches until the sum is raised and the general officers set us another task.

One delegate asked whether Auxiliaries were giving to the needy people of Europe. It is noted in the acknowledgments in *THE LIVING CHURCH* each week that Auxiliaries as well as individuals are making donations which would be "specials". As Miss Tillotson reminded us, these things will have to be settled carefully and not too hastily, for as a rule Auxiliaries are not moneyed societies.

Bishop Francis hoped that the U. T. O. would receive more of our attention than ever before. He said that as, by a resolution passed in Detroit, we had raised the salaries of our U. T. O. missionaries to \$1,000, the raise had consumed the Offering and we could send out no more of them until after the next Triennial. This was rather serious, but the general opinion was that it is more satisfactory to have fewer missionaries on a comfortable salary than more of them stinted and needy. There is one less pang in the Auxiliary conscience since this change has been made.

The Bishop announced that henceforth he would discontinue his many-year custom of nominating our president—we might have one to suit ourselves. And forthwith the meeting elected Mrs. Francis.

Mrs. Stanley introduced a resolution to the effect that the diocesan Auxiliary pledge its loyalty and faithful service to its general officers in the coming new regime.

The meeting adjourned to a tea in Knickerbacker Home, a diocesan boarding home for working girls.

Miss Tillotson spoke to the Girls' Friendly Society in the evening and went next day to Louisville.

ON OCTOBER 17th, at the business meeting of the Woman's Auxiliary in Detroit, a new prayer for the Auxiliary was adopted and also one for the U. T. O. The old U. T. O. prayer had come into very general use and some women could not see a need for replacing it. In answer to some of these members who were loath to give up the old, Mrs. North, U. T. O. treasurer of the diocese of Pennsylvania,

has prepared a comparison of the prayers and an analysis which might with profit be presented to the Auxiliaries at an early meeting:

"The *old* United Offering Prayer has only *two* petitions—one for the Gift of Life, and one for the Gift of Means.

"The *new* Prayer for the United Thank Offering has *seven* petitions (only 13 more words), as follows:

- "Petition 1 For new workers.  
 2 For 'special grace' for those who offer their lives for missionary service.  
 3 For the workers *already* 'in the field'.  
 4 For 'closer fellowship' with them.  
 5 For the Gift of Means.  
 6 For the acceptance of our Offering, of prayer, gifts, and service.  
 7 That it may be blessed to the coming of the Kingdom.

"Notice how comprehensive the first three petitions are. They may include *all* workers—men as well as women.

"Please explain the new prayer, urging its frequent use. Also ask that it be said at meetings—preferably *in unison*.

"It will not be difficult to memorize the prayer, as it is logical, the petitions following each other in natural sequence."

REPLYING TO A QUESTION asked very often about Auxiliary pledges, Miss Lindley sends this:

"I wish I could answer your questions definitely but there is some difference of opinion among even the authorities. For the present I am saying to the Auxiliary branches that have asked the question that we shall be glad to have them continue their pledges but, of course, where any individual or branch feels that they have pledged all they can in the budget pledge we cannot ask for anything else. There are many branches, however, which prefer having their own pledges. If these are for objects included in the budget they would be designated offerings. If they are for objects outside the budget they would be specials. As soon as I do know more definitely I will be glad to write you."

MRS. H. E. RICE, Chicago, writes that she has had a printed copy, for many years, of the prayer lately printed on this page and attributed, with reservations, to Mr. Gladstone. On this copy is the note: "The author of this beautiful prayer is an English clergyman named Griffith. It was read at the burial of William E. Gladstone and is therefore called the Gladstone Prayer."

### WESLEY'S CONFESSIONAL



HE other Sunday afternoon, in the absence of Mr. Hughes, Dr. Lunn gave the "Conference", taking for his subject "Wesley's Forgotten Substitute for the Confessional". According to the Doctor, this substitute was not the class-meeting, but the weekly "bands", a long-obsolete Methodist "means of grace", not to be confounded with the weekly "band meeting", which survived in some places till about thirty years ago, but has, we believe, now been altogether abandoned. After some prefatory remarks, he went on to say that:

"Wesley had a strong sympathy with ancient Catholic practices and devotions, as is shown by his recommendation of fasting, and his translation of the works of Madame Guyon, Brother Lawrence, and others, for the Christian Library. This sympathy led him to institute the Bands as a substitute for the Confessional. It is curious to find a complete absence, in quarters that one would expect to be well informed, of any accurate knowledge with reference to this institution which played so great a part in early Methodism. In a very erudite article in the *Encyclopaedia Britannica*, there are several errors in the remarks on Bands. It is stated that no reference is made to Bands, in the 'minutes' of Conference later than 1768, but in 1821 we find the Conference exhorting the Methodist people to meet in band as the old-appointed usage of the connection and an important means of improvement in spiritual religion. It is stated also that in later Methodism a fellowship meeting, known as the band meeting, was substituted for the bands, the fact being that the band meeting existed from the beginning in connection with the bands, and was held when the members were called together by Wesley or one of his helpers from time to time. The bands were founded in 1740 on the same principle as the class meetings, but on a stricter plan of faithfulness in inter-

change of mutual reproof and advice. Those who wished to join a band were asked some such questions as these: Do you desire that we should tell you of your faults, plainly and candidly? Do you desire to be told from time to time whatsoever we fear, whatsoever we hear concerning you? The four following questions were asked at each meeting of the band: 'What known sins have you committed since we last met?' 'What temptations have you met with?' 'How were you delivered?' 'What have you thought, said, and done, of which you do not know whether it was sin or not?'

"In this institution Wesley avoided one grave evil of the Roman confessional by eliminating the priest. The bands were composed of laymen. By separating the sexes he avoided the inconvenience and scandal of women confessing to men and *vice versa*. The history of later Methodism shows that even during Wesley's lifetime the habit of mutual confession in these bands occasionally led to difficulty. This was due partly to the superintendent minister putting unsuitable people into bands together. At a time when there exists a passionate desire for a profounder spiritual experience—a desire which it is hoped may be met in the course of the great spiritual conventions which are arranged to take place during the year, it seems likely that something might be gained from the consideration of this old Methodist institution."

Dr. Lunn then gave an account of his experience as a young local preacher when meeting in band with a chosen friend. It seemed to him that if such an institution was to be a blessing to-day it must be through the voluntary association of those who felt led to open their hearts to each other. Through meeting together weekly for mutual examination of conscience and prayer, he and his friend were led to devise a mission of the local preachers throughout the circuit. At the following district meeting, the superintendent, who knew nothing of what had been referred to, got up and said that a very blessed work had originated, he knew not how, among some of the young men, and had led to an increase of 100 members on the quarter. Dr. Lunn referred to a somewhat similar experience at Headingley, and concluded by expressing his conviction that any of his hearers who could find a friend like-minded to unite with them from week to week in even more intimate and spiritual fellowship than was possible in that inestimable institution, the class meeting, would find themselves very greatly fortified and encouraged in their spiritual life, and strengthened to work and pray more earnestly for the prosperity of the Church.—EARL NELSON in *Church Bells*.

### THE BURDENS OF THE WEAK

THERE IS nothing which seems to try men's patience and good temper more than feebleness; the timidity, the vacillation, the conventionality, the fretfulness, the prejudices of the weak; the fact that people can be so well-meaning and so disappointing—these things make many men impatient to a degree of which they are themselves ashamed. But it is something far more than patience and good temper towards weakness that is demanded here. It is that the strong, in whatsoever sphere their strength may lie, should try in silence and simplicity, escaping the observation of men, to take upon their own shoulders the burdens which the weak are bearing; to submit themselves to the difficulties amidst which the weak are stumbling on; to be, for their help's sake, as they are; to share the fear, the dimness, the anxiety, the trouble and heart-sinking through which they have to work their way; to forego and lay aside the privilege of strength in order to understand the weak and backward, and bewildered, in order to be with them, to enter into their thoughts, to wait on their advance; to be content, if they can only serve, so to speak, as a favorable circumstance for their growth towards that which God intended them to be. It is the innermost reality of sympathy, it is the very heart and life of courtesy, that is touched here; but like all that is best in moral beauty, it loses almost all its grace the moment it attracts attention.—*Francis Paget*.

AND IT IS one of the compensations of life that no one can help another without also helping himself. "What I gave I have," says an old epitaph. "What I spent I had; what I kept I lost." Our works of charity stay with us; the wealth we have bestowed we really keep; the wealth we hoard is for others. It is not what we take up, but what we give up, that makes us rich. If we would gather, we must scatter.—*Humphrey J. Desmond*.

## Church Kalendar



- Jan. 25—Conversion of St. Paul. Third Sunday after Epiphany.  
 " 31—Saturday.  
 Feb. 1—Septuagesima Sunday.  
 " 2—Monday. Purification B. V. M.  
 " 8—Sexagesima Sunday.  
 " 15—Quinquagesima Sunday.  
 " 18—Ash Wednesday.  
 " 22—First Sunday in Lent.  
 " 24—Tuesday. S. Matthias.  
 " 25, 27, 28. Ember Days.  
 " 29—Second Sunday in Lent.

### KALENDAR OF COMING EVENTS

- Feb. 3—California Dioc. Conv., Grace Cathedral, San Francisco.  
 " 3—Olympia Dioc. Conv.  
 " 4—New Mexico Dist. Conv., St. Andrew's Church, Roswell, N. M.  
 " 4—Vermont Dioc. Conv., St. Michael's Church, Brattleboro.  
 " 5—Consecration Bishop of the Canal Zone, Grace Church, Madison, Wis.  
 " 5—Northern Indiana Dioc. Conv., St. James' Church, South Bend.  
 " 9—Arizona Dist. Conv., Phoenix.  
 " 10—Lexington Dioc. Conv., Christ Church Cathedral, Lexington, Ky.  
 " 11—Asheville Dist. Conv., Trinity Church, Asheville, N. C.  
 " 11—Colorado Dioc. Conv., Pueblo.  
 " 25—Consecration Bishop of the Philippines, St. John's Pro-Cathedral, Shanghai, China.  
 " —Sacramento Dioc. Conv., Sacramento, Calif.

## Personal Mention

THE REV. CLARENCE ERNEST BALL on December 14th entered upon a six months' engagement with the Church of the Transfiguration, Philadelphia, but convenience of access enables him still to live at 26 Linden avenue, Aldan, Pa., his permanent address.

ON February 1st the Rev. GEORGE WEED BARHYDT takes duty on the clergy staff at Trinity Church, Hartford, Conn., during the convalescence of the rector, the Rev. Dr. Miel.

THE REV. GEORGE DUDLEY BARR may be addressed at Delta, Colo.

THE REV. J. M. BATES, for seventeen years in charge of the Red Cloud mission field in Nebraska, retired from the active ministry on January 1st. Mr. Bates will live at Red Cloud.

THE REV. FREDERICK J. COMPTON of Christ Church, Norfolk, Va., is in residence at 1137 27th street, Newport News, Va.

THE REV. JOS. H. HARVEY, for the past few months secretary of the Nation-wide Campaign in the diocese of Missouri, has accepted work with the Rev. J. H. LEVER, who has charge of the Church's work in city institutions in St. Louis.

THE REV. J. GREGORY MABRY, lately of the Fifty-fourth U. S. Infantry, has been retired to the Officers' Reserve Corps, and is now rector of Holy Cross Church, Kingston, N. Y. He began his ministry there on the First Sunday after the Epiphany, and may be addressed at 30 Pine street.

THE REV. FREDERIC O. MUSSER should now be addressed at 1590 North 52nd street, Philadelphia, Pa.

AFTER February 10th, the address of the Rev. JOHN C. PETRIE will be St. Stephen's Clergy House, 114 George street, Providence, R. I.

THE REV. ROBERT ALAN RUSSELL may be addressed at Steamboat Springs, Colo.

THE REV. JOHN H. TOWNSEND (not Townsend, as given in the general clergy list of *The Living Church Annual*) is rector of St. John's Church, Camden, N. J.

ON February 1st the Rev. JAMES G. WIDFIELD, of Tecumseh, Mich., becomes assistant at St. John's Church, Detroit, and should be addressed at 17 East Montcalm street.

## ORDINATION

### DEACON

VERMONT.—On the Second Sunday after the Epiphany, January 18th, in St. John's Church, Concord, Pa., by permission of the Bishop of Pennsylvania, the Bishop of Vermont ordained to the diaconate Mr. EDGAR LEWIS SANFORD. The candidate was presented by his father, the rector of the parish, the Rev. David L. Sanford, for many years rector of Immanuel Church, Bellows Falls, in the diocese of Vermont. Bishop Hall preached the sermon. Mr. Sanford has taught for three years at St. John's University, Shanghai, and during his furlough is taking a special course at the General Theological Seminary, expecting to return to China, for evangelistic work, before the end of the summer.

## CLASSIFIED NOTICES AND ADVERTISING

Death notices are inserted free. Memorial matter 2½ cents per word. Brief retreat notices may on request be given two consecutive free insertions. Additional insertions must be paid for. Marriage or birth notices, \$1.00 each. Classified advertisements, wants, business notices, 2½ cents per word, including name and address, each and every insertion. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or suitable work, and parishes desiring suitable rectors, choirmasters, etc., persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address all copy (plainly written on a separate sheet) to THE LIVING CHURCH, Classified Advertising Department, Milwaukee, Wis.

## DIED

BASSETT.—On January 12th, at the rectory of the Church of the Redeemer, Providence, R. I., HELEN JULIA BASSETT.

"The victory of life is won. Alleluia!"

WADSWORTH.—Entered into the sweet rest of Paradise at the Troy Hospital, Saturday, January 17th, HELENA LOUISE (Freeman), beloved wife of the Rev. George Carleton WADSWORTH, rector of Christ Church, Troy, in the 36th year of her age. Funeral services were held in Christ Church on January 20th at 2:30 o'clock, by the Rev. Ernest J. Hopper and the Rev. George Alexander Perry, Jr. Burial at Oakwood, Troy.

"In the testimony of a good conscience and in the communion of the Catholic Church."

## WANTED

### POSITIONS OFFERED—CLERICAL

AN ASSISTANT PRIEST WANTED. Catholic; young, between 25 and 30 years; able to train choir; Gregorian chants. For particulars address CANON MACKAY, Sandys, Bermuda.

### POSITIONS WANTED—CLERICAL

EX-CHAPLAIN WILL SPEND COMING year in England and France in literary work. Will act as tutor and companion to one or two young men or conduct small party of adults. Address CHAPLAIN, care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN, GOOD PREACHER and faithful visitor, not afraid of work, desires parish or mission. Would consider curacy. Address CLERICUS, care LIVING CHURCH, Milwaukee, Wis.

AN ARCHDEACON IN THE SOUTH would like summer supply work for two months near New York; Long Island preferred. Apply ARCHDEACON, care LIVING CHURCH, Milwaukee, Wis.

MISSIONARY PRIEST (49), MARRIED, Catholic Churchman, seeks city curacy or parish; good references. Address ANGELUS, care LIVING CHURCH, Milwaukee, Wis.

### POSITIONS OFFERED—MISCELLANEOUS

RESIDENT TEACHER WANTED AT THE Episcopal Church Home, Penn avenue and Fortieth street, Pittsburgh, to instruct children from first to fourth grade. Must live in the home and have some knowledge of music. For further information as to salary, etc., write to Miss JULIA M. HARDING, Hotel Kenmaw, Shady avenue, Pittsburgh, Pa.

INSTITUTIONAL MATRON OR FAMILY manager for girls' industrial school in the Middle West. Must have strong personality, be a good disciplinarian and a neat housekeeper. Wages \$50 per month with maintenance. Address G. I. S., care LIVING CHURCH, Milwaukee, Wis.

OPPORTUNITY FOR YOUNG MAN to serve the Church while studying for orders; or for young clergyman. Address Box 611, Alamosa, Colorado.

PARISH VISITOR WANTED—Address the Rev. BENJ. F. J. IVINS, St. Luke's Parish House, Kalamazoo, Mich.

### POSITIONS WANTED—MISCELLANEOUS

PROFESSED SISTER, UNAFFILIATED with religious order, many years engaged in institutional work, closing because of financial conditions, free in May to do parochial work among poor. Any town offering good schooling for girl under her care. Remuneration, four rooms, heat, light, privileges of bathroom. No stipend. Address CATHOLIC SISTER, care LIVING CHURCH, Milwaukee, Wis.

CATHEDRAL-TRAINED ORGANIST; Choirmaster of exceptional ability; desires change near Boston or New York. Highest references. English diploma. Address AULOS, care LIVING CHURCH, Milwaukee, Wis.

CHURCHWOMAN HAVING FIRST CLASS references desires position as companion to elderly person; matron or housekeeper in an institution. Address E. GOSPEL MESSENGER, Utica, N. Y.

DEACONESS, TRAINED TEACHER, desires educational work combined with parish visiting or pioneer work in mission. Address A. M. N., care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER desires change of position. Successful voice-trainer-recitallist. Address ENYON, care LIVING CHURCH, Milwaukee, Wis.

## PARISH AND CHURCH

AUSTIN ORGANS.—CONTRACTS THIS year indicate increasing admiration for and confidence in AUSTIN organs. Tonally rich and authoritative, structurally unchallenged, they find new friends continually. Melrose memorial organ just opened considered a triumph. Details on request. AUSTIN ORGAN CO., Hartford, Conn.

CATHEDRAL STUDIO.—ENGLISH CHURCH embroidery and material for sale. English silk stoles, embroidered crosses, \$6.50; plain, \$5; handsome gift stoles, \$12 upward. English silk burse and veil, \$15, \$20. Address MISS MACKRILLE, 11 W. Kirke street, Chevy Chase, Md., 30 minutes by trolley from U. S. Treasury, Washington, D. C.

ALTAR AND PROCESSIONAL CROSSES; Aims Basons, Vases, Candlesticks, etc., solid brass, hand-finished, and richly chased, 20 to 40% less than elsewhere. Address Rev. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

ORGAN.—IF YOU DESIRE organ for Church, School, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build pipe organs and reed organs of highest grade and sell direct from factory, saving you agent's profits.

TALLEN CLEAVER GIVES A SHORT practical course to choirmasters on the Art of Training choir-boys for the service. Special rate. Address 551 Fourth street, Brooklyn, N. Y. 'Phone 3593 J South.

ST. DUNSTON'S CHURCH EMBROIDERIES. Best English silks, altar hangings, and Eucharistic vestments specialties. Founded in 1875. Miss HOLLIDAY, 2 Park place, Geneva, New York.

TRAINING SCHOOL FOR ORGANISTS AND choirmasters. Send for booklet and list of professional pupils. Dr. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

PIPE ORGANS.—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

## UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE MADE AT Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.



articles at reasonable prices, and we would be glad to assist in such purchases upon request.

The shortage of merchandise has created a demand for used or rebuilt articles, many of which are equal in service and appearance to the new productions, and in many cases the materials used are superior to those available now.

We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church school supplies, equipment, etc., new or used. Dry goods, or any classes of merchandise can also be secured by samples or illustrations through this Bureau, while present conditions exist.

In writing this department, kindly enclose stamp for reply. Address Information Bureau, THE LIVING CHURCH, 19 So. La Salle street, Chicago, Ill.

### BOOKS RECEIVED

[All books noted in this column may be obtained of the Morehouse Publishing Co., Milwaukee, Wis.]

Charles Scribner's Sons. New York City.

*The Christian Doctrine of Faith.* Edited by James Hastings, D.D.

*The Review of Reviews Company.* New York City.

*The Social Unrest.* Capital, Labor, and the Public in Turmoil. In Two Volumes. Edited by Lyman P. Powell, D.D., LL.D.

### BULLETINS

*The Episcopal Theological School.* Cambridge, Mass.

*The Faculty to the Alumni.* November, 1919. Address by Bishop Lawrence at the Fiftieth Anniversary of the Consecration of St. John's Memorial Chapel.

*The Halo of Dean Hodges.* Memorial Sermon by Clifford Gray Twombly, in St. John's Memorial Chapel, November 20, 1919.

### PAMPHLETS

*The American Society of Church Literature.* 45 Church street, Hartford, Conn.

*A Catechism of the Sacraments.* Based on the Catechism of the Sisters of the Holy Nativity. Revised and edited by the Rev. Herbert C. Dana, B.D.

### PAPER COVERED BOOKS

*T. & T. Clark.* 38 George street, Edinburgh, Scotland.

*The Gospel and the Epistles of St. John.* By James Alex. Robertson, M.A., author of *The Spiritual Pilgrimage of Jesus.* (Bruce Lectures, 1917.)

*The Prophetic Literature of the Old Testament.* By Alex. R. Gordon, D.Litt., D.D., Professor of Old Testament Language and Literature, Presbyterian College, Montreal.

*Edwin S. Gorham.* 11 W. Forty-fifth street, New York City.

*A Church Catechism.* By the Rev. Archibald Campbell Knowles, Rector Saint Alban's Church, Olney, Philadelphia.

*The Nazarene Press.* Boonton, N. J.

*The Power to Heal.* A handbook for the practice of healing according to the methods of Jesus. By Henry B. Wilson, B.D. Author of *The Revival of the Gift of Healing and Does Christ Still Heal?* Foreword by the Right Rev. C. H. Brent, D.D., Bishop of Western New York.

## Mobilization Day and After



**ARIZONA.**—Although not reaching their quotas every parish and mission where the canvass was made has made a large increase, both for parish support and missions. One parish increased its subscription for missions by 500% over last year; another, over 200%; one of the missions by 300%; another, contributing nothing for missions last year, has this year eighteen subscribers, giving \$117.52.

**CHICAGO.**—Church of the Holy Nativity, Chicago, gives for general purposes, \$6,285, an increase of 300%. Local support is increased 250%, the number of subscribers, 10%. Trinity Church, Wheaton, for general purposes, \$700, where before there was no gift. The local support is increased \$1,000, the number of subscribers is doubled.

**CONNECTICUT.**—Christ Church, New Haven, for general purposes, \$8,538.48, an increase of 100%. Local support is increased by \$4,352.17, with incomplete returns.

**EASTON.**—Christ Church, Kent Island, more than doubled its missionary apportionment. As a result also of the Campaign, the church will be enlarged and beautified to the extent of \$4,000; the Sunday school has been awakened and duplex envelopes are adopted. Eight new teachers have entered the Sunday school, a new rectory is to be built, and a parish building is also planned; the rector's salary is increased \$300, and a pipe organ will be installed.

**FOND DU LAC.**—Trinity Church, Oshkosh, for general purposes, \$9,009.55, an increase of \$2,583.58. For local support there is pledged an increase of \$793.14.

**GEORGIA.**—The diocese is within \$500 of its quota. St. Paul's Church, Albany overpassed its quota to the extent of \$3,800. Local chairman at Grace Church, Waycross, reports an increase in church membership and that of the choir, men's club, and Sunday school teachers; a boys' Bible class is organized, and 115 persons contribute \$1,652.92 for parish support.

**HARRISBURG.**—Mount Calvary Church, Camp Hill, has oversubscribed its quota by about \$70. St. Albert's Church, Duncannon; St. Stephen's Church, Harrisburg; St. Mark's Church, Lewistown; St. Andrew's Church, State College; St. Mary's Church, Waynesboro; Trinity Church, Williamsport,

and St. Andrew's Church, York, have overpassed their quotas. St. Barnabas' Church, Altoona; Trinity, Antrim; Calvary Church, Beartown; Church of the Good Shepherd, Galeton; Holy Cross, Harrisburg; St. John's, Lawrenceville; St. Paul's, Manheim; St. James', Mansfield; St. Michael's Church, Middletown; St. Bartholomew's, Millersburg; St. Thomas' Church, Quarryville; St. Andrew's Church, Shippensburg; Trinity Church, Steelton; St. Stephen's Church, Thompsonstown, have reached their quotas. The diocese by a recent report has raised \$63,960.97.

**IOWA.**—Reports come from college work at the University of Iowa and Iowa State College. At the State University twenty-two Church students have volunteered for life service in the Church, six to enter the priesthood. Four others will give first five years after graduation. This is a report from only 52 of the 140 Church students. Twenty-four students have pledged \$434.40 a year to the general purposes of the Church, eleven have pledged \$110.40 to Trinity Church, Iowa City. Five others made pledges to their home parishes. At St. John's Church, Ames, which numbers among its members the Church students of Iowa State College, the campaign began late as the rector did not take charge until October. The parish has doubled its average attendance, has secured seven pledges of life service—three being for the ministry—has trebled its pledges for parish support, and gone 80% over its apportionment for the Church's missions.

**LONG ISLAND.**—The Church of the Atonement, Brooklyn, raises for general purposes \$1,552, an increase of 400%, and increases its local support by \$1,000, with seventy new subscribers.

**MAINE.**—St. John's Church, Bangor, has seventy-five new subscribers, and pledges \$3,000 for parish support, with \$450 for general work. Grace Church, Bath, nearly doubled its list of contributors, raising its pledges from \$2,420 to \$3,216. Contributors for the general work of the Church increased from twenty-two to eighty, giving \$634 instead of \$193, as before. St. Anne's Church, Calais, increased its parish support only slightly but more than doubled that for general work, raising its pledges from \$283 to \$610. Christ Church, Gardiner, has sixty-seven new contributors, raising its quota.

The Cathedral increased its pledges for parish support from \$3,073.64 to \$5,159.59; for general work from \$840 to \$1,915. St. Stephen's Church, Portland, increase for general work from \$135 to \$800.

**MARYLAND.**—St. David's Church, Roland Park, more than reached its quota of \$30,000.

**MILWAUKEE.**—St. Luke's Church, White-water, for general missions, \$263.94; for current expenses, \$960.70, with an increase of \$450 in subscriptions for Church purposes.

**NEW JERSEY.**—This diocese will greatly increase its giving for general and diocesan missions. Notable increases were made at St. Augustine's Church, Asbury Park; churches at Bound Brook and Bradley Beach; St. Mary's Church, Burlington; Church of Our Saviour, Camden; All Saints' and Christ Churches, Elizabeth; St. Mary's Church, Keyport; Christ Church, New Brunswick; Christ Church, Trenton; churches at Princeton, Roselle, Salem, Shed-aker's, South River, Woodbridge, and Woodbury. At all these places missionary pledges indicate increases from two to ten times.

**OKLAHOMA.**—St. Luke's Church, Ada, with only forty-three communicants, has fifty-three pledges. No subscriptions for missions were received last year, but under the Campaign thirty-seven were made. In 1919, \$567.50 was given for local purposes; this year, \$1,355.80; last year, nothing for missions, this year, \$275; quota oversubscribed by \$381.20.

**OLYMPIA.**—Within ten minutes after opening the every-member canvass on January 5th, Trinity mission, Hoquiam, raised its quota of \$4,331 for three years. This was done under the leadership of the Churchmen's Club, the mission having had no clerical leadership for two years. Two other small missions, St. Luke's, Elma, and St. John's, Snohomish, passed their quotas. Epiphany Church, Chehalis, was first to report its quota raised, reporting \$5,889 on a quota of \$5,695, while parish support of \$7,746 was pledged on a quota of \$7,500. Reports from the entire diocese show the Campaign a tremendous success. Dr. Patton, who has just concluded a series of meetings lasting one week, expects the diocese to raise its quota of \$344,000. Attendance

(Continued on page 443)

## ANNUAL CONVENTIONS

### SUMMARY

ALABAMA took steps to eliminate an article of its constitution whereby a few delegates could control the council. A new canon puts election of clerical members of the board of missions in the hands of the council.—EAST CAROLINA's outstanding feature was the organization of a diocesan executive council along the lines of the national council.—MILWAUKEE passed a canon providing for a House of Churchwomen. It developed an innovation of conferences at its sessions—and increased the Bishop's salary.

### ALABAMA

THE REV. THOMAS R. BRIDGES preached the sermon at the opening service of the council of the diocese, which met in Trinity Church, Demopolis, on January 14th, continuing through the following two days.

During the business sessions a motion passed its first reading which strikes out an article of the constitution making possible absolute control of the council by a few delegates.

A canon was adopted providing that the five clerical members of the board of missions shall be nominated by the clergy of the convocations and elected by the council. Hitherto these members have been the Deans appointed by the Bishop.

More than \$15,000, an increase of about 150 per cent., was contributed to diocesan missions during the past year. It developed that the missionaries of this diocese are paid relatively handsome stipends, not one receiving less than \$1,800 and a house, while three receive \$2,400 each and one has \$3,000.

The council will meet next year on January 19th in Montgomery.

The Standing Committee and the principal officers of the diocese were reelected.

Delegates to Provincial Synod: The Rev. Messrs. V. G. Lowery, W. G. McDowell, Stewart McQueen, E. A. Penick, G. C. Tucker, and Charles K. Weller.

### EAST CAROLINA

THE COUNCIL met on January 20th and 21st in St. John's Church, Fayetteville (Rev. Archer Boogher, rector). The council opened with a celebration of Holy Communion by the Bishop, who by his annual address evoked enthusiastic comment. There was cordial assent to the opening words: "Never before, perhaps, in the history of the diocese, have we come together in council under more favorable auspices than to-day. Never before has the Church in East Carolina been more thoroughly equipped for its great task, or more keenly sensible of its responsibilities."

That these words have ample basis in fact is abundantly shown by some illuminating figures given in the address. The diocese has sensed the growing demand for more adequate compensation for the clergy, and henceforth no clergyman will receive less than \$1,800 a year. During 1918 the amount contributed by the parishes was \$65,000. For 1919 it was over \$132,000. For 1920, contributions will be well over \$200,000. A great deal of this increase is due to the Nation-wide Campaign. But back of this is

the aroused conscience of Church people all over the diocese. People have not only given their means, but they are in many ways giving their service.

The Bishop spoke particularly of the women's work and the negro work. The colored people of the diocese pledged over \$1,900 for the three-year period of the Campaign, almost as much as the total amount pledged to general missions by the whole diocese for the past three years.

This was the fifth anniversary of the consecration of Bishop Darst.

Speaking of industrial and social unrest, Bishop Darst said that there are two means of allaying them and bringing about such conditions as will make unrest improbable; Christianity and adequate education.

The report of the committee on the State of the Church noted that everywhere there was evidence of substantial growth. Attention was called to the increasing number of clergy and the enlarged communicant list.

The second day began with what is considered in East Carolina one of the most impressive services of the year, the annual corporate Communion of the Woman's Auxiliary.

At the business session Mr. George B. Elliott was reelected chancellor; Mr. T. D. Meares of Wilmington was reelected diocesan treasurer.

On the Standing Committee Mr. Frank Wood of Edenton succeeds Mr. G. H. Roberts. Clerical delegates to the Provincial Synod: The Rev. Messrs. W. R. Noe, J. H. Gibboney, R. E. Gribben, George F. Hill, A. H. Parshley, and Joseph Bynum. Lay: Messrs. W. C. Whitfield, J. M. Lord, C. J. Sawyer, R. R. Cotten, B. R. Huske, and T. H. Patrick, Sr.

The report of the managing editor of the *Mission Herald*, the official publication of the diocese, showed prospering financial affairs and circulation increased to over 2,000. The Rev. J. H. Gibboney was reelected editor and business manager.

The outstanding feature of this council is a new canon in keeping with the recent action of the General Convention in establishing an Executive Council. Various committees and commissions on religious education, missions, and social service were discarded and their tasks placed in the hands of an executive council with the Bishop at its head.

The Bishop and executive council of fifteen will organize, from the membership of the council, departments of Missions and Church Extension, Religious Education, Christian Social Service, Finance, and Publicity, and will have power to organize other departments as the work may demand. Each department will have power to appoint subject to confirmation by the Bishop, additional members, not to exceed four in number, with seats and votes in the department but not in the council. The Bishop and executive council will submit to the annual convention a budget for the general work of the Church in the diocese and such other work as they may have undertaken or propose to undertake for the ensuing year. They will have power to expend all sums provided in the budget.

The council will probably meet in Wilmington early in February to organize its departments.

That there might be no confusion, the name of the annual meeting of council was changed to that of convention.

On Wednesday night the council was addressed by Miss Withers, Secretary of the Junior Auxiliary, and the educational department of the council by Mrs. Waddell, field secretary of the Auxiliary of East Carolina. Mr. Peschau, prominent layman of Wilmington, made an interesting talk, as did the Bishop. This service was primarily in the interest of lay work.

### MILWAUKEE

A BRIEF SESSION for organization of the diocesan council was held on Tuesday afternoon, January 20th, in the Cathedral at Milwaukee. This was followed in the evening by the usual dinner given by the Church Club of Milwaukee to the clerical and lay members of the council, together with their ladies.

The dinner was presided over by Mr. James H. Daggett, who introduced in turn the Bishop of the diocese, who expressed his gratitude to the workers in the Nation-wide Campaign; the Rev. Frank E. Wilson, who discussed methods of aggressive work in the second phase of the Nation-wide Campaign: "The average man is interested in a going concern"; Bishop-elect Morris, who made a few remarks concerning his prospective work in the Canal Zone; and the Bishop of Fond du Lac, who talked at length on his recent trip to the Near East as a member of the Joint Commission on Faith and Order.

Bishop Weller's presentation was most interesting, and, although the hour was late when he finished, most of his hearers would have been better pleased if he had continued longer. He told of his successive visits to the Churches, wherein the only failure was at the throne of the successor of St. Peter; including a narrative of his visit to the Greek church on Easter morning, when so many men were on their way to the sacred service that a military escort and military methods were necessary to make a way through the throng for the officiating clergy. "I asked an officer how many men had attended. 'Do you mean in the church or in the square?' 'Why, all of them.' 'You can guess as well as I can. Say forty thousand.'" There were also some few women in the same congregation—perhaps fifteen hundred.

The Bishop had traveled through the war-stricken regions of Serbia where, he said, the destruction of all things useful had been so thorough that the farmers had not even rakes, hoes, shovels, or plows to cultivate their fields—were absolutely helpless in the face of famine and desolation. At the close of his address the writer heard him say what so few of us can realize the possibility of—that were it not for the great war that has now ceased we should even to-day be talking of the fighting now going on in Russia as the greatest war of history.

He told also of the greeting the members of the Commission received because they were Americans—who had lifted the ideals of the war up to the higher levels, and given hope to the struggling millions. And then he remembered how partizan strife here

after the armistice had destroyed the hopes America had raised. "Their confidence in America was so great that nothing could justify it"—and *America did nothing to justify it*, its legislators turning to partisan politics.

The business sessions of the council began Wednesday morning. The committee on canons, through its chairman, Dr. St. George, offered a new canon providing for the erection of a House of Churchwomen, largely along the lines of the California house. This canon was passed. The new house will sit at the same time with the council, will have charge of women's work, and will be a consultative body to which the council may refer matters for advice.

Greetings were sent to the Rev. James Slidell, who has just retired from active work, and congratulations were offered to the Rev. Arthur Piper, D.D., of Racine, who has attained fifty years' service with the diocese.

The Bishop's salary was increased to \$6,000.

On the Relation of the Cathedral to the Diocese Mr. A. H. Vogel presented a report which will be printed in *THE LIVING CHURCH*, and in presenting it, spoke most sympathetically of the Cathedral Idea.

The Standing Committee and the other chief officers of the diocese were reelected.

Deputies to Provincial Synod—Clerical: The Very Rev. Dr. Larrabee, the Ven. F. L. Maryon, the Rev. Messrs. Harwood Sturtevant and R. D. Vinter. Lay: Messrs. S. G. Moon, C. F. Lamb, W. J. Morgan, and C. A. Ocock.

The Bishop reappointed the Hon. J. B. Winslow as chancellor. Robert Camp was appointed treasurer of Nation-wide Campaign funds.

Archdeacons: Milwaukee, the Ven. F. L. Maryon; Madison, the Ven. William H. Wolfe; LaCrosse, the Ven. William F. Hood.

Rural Deans: Milwaukee, the Rev. C. E. McCoy; Madison, the Rev. Henry Willmann; LaCrosse, the Rev. T. C. Eglin.

Examining Chaplains: The Very Rev. C. N. Lathrop, the Rev. C. B. B. Wright, Ph.D., the Rev. C. E. McCoy, the Rev. R. D. Vinter.

An innovation at the council was the conference on Religious Education on Wednesday afternoon, led by the Rev. Charles H. Young of Chicago. Many ladies attended this session, as also that on Thursday afternoon led by Bishop McElwain. The experiment of carrying on these conferences was so successful and happy that Bishop Webb expressed the hope and expectation that they would be a regular feature of future councils.

The Rev. Mr. Young urged the great importance of teacher training, whether the Church school had a coherent programme or was not yet organized. The general methods of pedagogy would furnish a course of study hastening the process of development and organization. He spoke at some length concerning the Christian Nurture Course, which is now used by 125,000 pupils.

Bishop McElwain's forceful personality led an instructive conference Thursday on the Rural Church. "I cannot visit any congregations in Minneapolis and St. Paul without seeing faces familiar to me through my visits at the country churches." As the link binding country and city is so evident, even an enlightened selfishness shows that the rural Church problem may not be disregarded. If the country church is deserted by the Church's organization, in ten years the feeders for the city will be making only a doubtful contribution. What will be the end? The Bishop made the first essential for meeting this problem the securing of self-sacrificing priests willing to stay in the

rural center for an extended period—say ten years. When found, these men must be backed by the diocese with salary and equipment equal to their tasks. Religion can be propagated only through personality. The next requisite—following the priest and the sacraments—will be the development of methods of work, of Christian social service.

## BISHOP OF BIRMINGHAM FROWNS ON "SHORT CUTS TO REUNION"

### *In a Message to His Diocese—Conferences Aid Enabling Bill—Development of Church Pictorial Movement*

The Living Church News Bureau }  
London, January 2, 1920 }



R. RUSSELL WAKEFIELD (Bishop of Birmingham) speaks plainly in a new year's message to his diocese respecting the futility of "short cuts" to reunion. "In regard to union with other religious bodies," his lordship says, "I prefer union of outlook to uniformity of method. I am persuaded that to attempt combined worship except on special occasions is to foster unreality. But to combine for all great social and moral reforms, to feel that each Church has something to bring for the general good—these are matters devoutly to be striven for, and in these directions I think the Church of England is showing a good example."

The Bishop of Birmingham is an advocate of the permanent diaconate, and claims that there are numbers of laymen who, after a period of training, could carry out the duties of a deacon without giving up their secular avocations. That laymen will have to be employed in some such manner appears to be certain, unless something on a large scale is done to improve the position of the clergy financially. Perhaps when the Enabling Bill becomes law, and the laity take their full share in the councils of the Church, some of the scandals with regard to poverty-stricken clergymen may be removed, and complaints which are now justly made will be in a fair way to satisfactory adjustment.

#### REUNION CONFERENCES AIDED ENABLING BILL

The Bishop of London is characteristically optimistic in his new year's message. He says the Church ought to be starting the new year with a good heart, "after what must be called an overwhelming vote of confidence given to the Church by the nation in the passing of the Enabling Bill with a three hundred majority." Dr. Ingram goes on: "It has been a great encouragement to me to be told both by Sir John Randles, M.P., the well-known Wesleyan, and also by Lord Wolmer, that the conferences at London House on reunion, held for two years, with a view to bringing together Churchmen and Wesleyans, had no small share in affecting the atmosphere of the House of Commons and making smooth the passing of the bill."

#### CHURCH PICTORIAL MOVEMENT

A considerable number of Churchpeople are becoming alive to the latent possibilities for religious propaganda in what we have come to call "the pictures". There are nowadays probably more persons influenced, amused, and instructed by the "movies" than by all the books, sermons, and newspapers put together. The Church Pictorial

The dance and the moving picture show were mentioned as chief among rural relaxations. They must be brought under Christian supervision and control. By its entry into relaxation as well as worship and daily life, the Church will make religion a vitalizing element for the rural community.

Movement is making its existence felt in many parts of the country. The dioceses of Bath and Wells and Bristol, with their bishops' active coöperation, are running their own cinema exhibitions, and the Archbishop of Canterbury is to be approached shortly by the leaders of the Movement to lend his influence in development of the project. The plan, briefly, is to meet the demand in the rural areas for wholesome entertainment, by means of touring picture-shows carried in motor cars. These shows will travel on circuits of eight villages, visiting each place once a fortnight. The profits will be divided among charitable organizations, including home and foreign missions.

At present the Church Pictorial Movement purchases its films from other companies, but as different dioceses become interested there is a probability that the Church of England may run its own companies, with its own film actors, producers, and directors.

Those who realize something of the immense power of the cinema for good or evil must be alert to see that its power for good is not weakened by neglect. English drama had its home in the parish church; the parish church may yet be a home of the cinema.

#### OBSERVANCE OF CHRISTMAS

Christmastide services in the metropolis have this year been marked by large congregations, and prevailing spirit was that of joy and thankfulness for the great deliverance from the tragedy and sadness of war. If "peace on earth" is not altogether an accomplished fact, the outlook for the new year is brighter by far than for several years, and the crowded churches were a striking testimony to the re-awakening of a truly Christian spirit of worship and gratitude to Almighty God, and "goodwill towards men".

On St. John the Evangelist's Day, Westminster Abbey was thronged by old and young, who came in family parties or in little groups to hear the customary carol-singing, usually associated with Holy Innocents' Day, but this year transferred to the preceding day. The quaint old melodies sounded strangely sweet through the echoing Abbey, and clearer when the singers left the choir-stalls, and in procession moved slowly down the nave to the west doors.

A pleasing feature was the presence of many members of the Children's Union, the young people's department of the Waifs and Strays Society, which maintains crippled children in special hospital homes. The collection was on behalf of the Children's Union fund for supporting soldiers' and sailors' orphan children.

On the Feast of the Epiphany the customary royal gifts of gold, frankincense, and myrrh will be offered in the Chapel Royal, St. James' Palace. There are reasons for believing that the practice of presenting these gifts by proxy will be abandoned before long. It is a Hanoverian tradition, dating from 1758, when, owing to the death

of Princess Caroline, King George II deputed the Lord Chamberlain to act as his deputy on that occasion. Since then the performance of the function by deputy became established. In an interesting article on the subject in the current issue of the *Treasury Magazine*, Mr. F. A. Hadland tells us that this ceremony has been observed for eight centuries. Since 1860 twenty-five new sovereigns have been substituted for the beaten gold formerly used, and these are afterwards applied to the relief of the destitute poor in neighboring parishes. The offerings

are placed in a bag of crimson silk braided on the outside with plaited gold tissue, to which long strings of the same gold braid are attached. Within the bag are placed three white paper packets sealed with red wax, two containing small quantities of frankincense and myrrh respectively, the sovereigns being in the other.

At recent observances there have been large congregations, although there is little or no crowding, and outside the Court circle small interest appears to be taken.

GEORGE PARSONS.

## BISHOP ANDERSON SPEAKS AT TORONTO UNIVERSITY

### *On the Necessary Self-Sacrifice of Nations — Forward Movement Funds—The Movement and the National Clubs—Opposition to Its Inter-Church Features.*

The Living Church News Bureau  
January 21, 1920



THE League of Nations will be a success, even if some conspicuous nations remain out, but it will have to have its foundation in a league of Churches," declared Bishop Anderson, of Chicago, in the course of his University sermon at Toronto University on Sunday morning last. He chose as his text St. Matthew 16: 25: "For whosoever will save his life shall lose it; and whosoever shall lose his life for My sake shall find it."

Bishop Anderson went on to show that although this utterance seemed impossible in the face of things yet it has been proved true all through Christian experience. Now if ever is the time for this principle to be put into practice. The world to-day is passing through greater movements than the Renaissance or the French Revolution. What is needed is a partnership in which each partner holds the welfare of the whole uppermost, and the greatest working principle of to-day is self-forgetfulness in the interest of the community. This holds good in the Churches. We find this spirit pervading the early Church. Later the Church in its wealth lost sight of this principle, thereby losing the greater part of its influence for good.

#### *How the Forward Movement Money will Be Spent*

The Central Committee of the Anglican Forward Movement has issued the following interesting statement of how each dollar will be spent if the total objective of \$2,500,000 is reached. It is as follows:

Returned to dioceses for local needs .....	24	cents
To create a central beneficiary fund .....	30	"
On Missions to Indians and Eskimo .....	16	"
On foreign missions .....	7.60	"
On work in new settlements .....	6	"
On Woman's Auxiliary work .....	6	"
As endowment funds for General Synod and Primacy .....	6	"
On Sunday school work .....	2	"
On social service work .....	2	"
On War Service Commission and contingencies .....	.40	"
	\$1.00	

The reasons for a forward movement at this time are thus summarized:

The Church must face the accumulated responsibilities, deferred until the victory was won.

The Church must face after-the-war conditions in Canada, and respond to the justly increased demands.

The Church must face after-the-war conditions abroad. The adverse rates of exchange with the high prices of silver mean that, compared with pre-war days, fully one-third more money is now required to support the same amount of work.

The Church must face adequately and with determination the problems and responsibilities of victory and peace. The future freedom of the world from war depends upon the work of the Christian Church during the next twenty-five years. The gateways of the world are wide open. Conditions at home and abroad are equally open and equally insistent. Fields must be occupied. Clergy and workers must be procured, equipment provided, conditions remedied.

#### *The Forward Movement and the National Clubs*

One of the helpful features of the simultaneous Inter-Church Forward Movement is that the cause is being presented everywhere before such national clubs of business men as the Canadian and the Empire.

Speaking for the Movement before the Empire Club at Toronto, J. H. Gundy said: "I think President Wilson under-estimated his task when he crossed the Atlantic to make the world safe for democracy. The world isn't safe for democracy. There is nothing left of the Prussian military machine but the selfishness which was the cause of it. That selfishness still exists in this country and in every other, and there is only one man who has the recipe for making the world safe for democracy, and that is the Man of Nazareth. The world cannot be a safe place unless it is a Christian place."

Dr. H. J. Cody remarked that he considered it an omen of far-reaching significance that both the Empire and the Canadian Clubs should have speakers on the Forward Movement in the same week. The war had taught Canada many lessons, the first being the relative value of things. "Many of our men put ease and wealth and home and comfort behind them, and chose the great spiritual and moral ideals of hardship, honor, suffering, and sacrifice. They taught us that a nation's soul must be kept alive. Then came the lessons of discipline, coöperation, and hard work. There is no room in Canada, in the Church, business, or in society, for the pure and unadulterated idler, either man or woman."

#### *Objections to Inter-Church Feature of the Forward Movement*

A vigorous, though many think belated and ill-timed, protest to the Inter-Church

feature of the Forward Movement has developed. The following resolution was adopted at a meeting of nine clergymen and one layman at St. Thomas' Church, Toronto, and confirmed by 31 clergymen and 64 laymen at a subsequent meeting.

*"Resolved,* That while disclaiming absolutely any intention of depriving Protestant bodies of the just praise due to them for their good work, and while longing and praying for peace and unity, we, as clergy and laity of the Church of England, feel we must emphatically protest against the Church of England in Canada being classed as one of 'The Five Protestant Churches' of Canada, in the so-called Inter-Church Movement. Furthermore, we feel that we must consistently assert the fact that the Church of England in Canada is an integral part of the Catholic Church whose faith she has always confessed. We found our resolution on the solemn declaration of the General Synod of the Church of England in Canada, which says:

"We declare the Church of England in Canada to be, and desire that it shall continue, in full communion with the Church of England throughout the world, as an integral portion of the One Body of Christ composed of Churches which, united under the One Divine Head and the fellowship of the One Holy Catholic and Apostolic Church, hold the One Faith revealed in Holy Writ, and defined in the Creeds as maintained by the undivided primitive Church in the undisputed Ecumenical Councils, and partake of the same divinely ordained Sacraments, through the ministry of the same Apostolic Orders."

The resolution is to be sent to the Metropolitan of the Province of Ontario (the Archbishop of Algoma) and to the Bishop of Toronto.

When it was decided to hold the Forward Movements of the various great religious communions in Canada at one time, it was definitely stated that this was not to be regarded as a Church unity move, but simply that advantage was to be taken of the inspiration likely to be a feature of a simultaneous campaign, and that the co-operation would in the main be confined to great mass meetings and to the publicity campaign in the secular press. Many felt that it would have been wiser to have styled the Campaign "the Simultaneous" or "the Nation-wide" rather than "the Inter-Church" Forward Movement. The diocese of Ottawa decided to take no part in the Inter-Church aspects of the Movement. The Chancellor of the diocese, J. F. Orde, K.C., has issued the following statement, which is approved by Bishop Roper:

"Some inquiry has been made as to why the Church of England in Ottawa is not taking any part in the inter-Church conventions or meetings which are being held by the other religious bodies.

"This whole question was very carefully considered at a large and representative meeting of the general committee in charge of the Anglican Forward Movement in Ottawa, at which the Bishop and a large number of clergy and laymen were present, and it was unanimously decided that in view of the fact that the financial objectives which the central committee in Toronto had in view were wholly for Anglican purposes, the committee in Ottawa could do better work and accomplish better results by undertaking the campaign without joining in any inter-denominational meetings.

"While it is true that this course has not been adopted in many other places, the members of the committee feel that the circumstances in this city and in this diocese were such that more effective work could be accomplished and less difficulties

encountered if they concentrated all their energies upon their own Church services and meetings."

Many who are intensely keen about the Catholic character of the Anglican Church, however, see no objection to the inter-Church features which the Forward Movement has assumed. It is to be devoutly hoped that those who felt called upon to make the public protest in the diocese of Toronto at the eleventh hour will take the added responsibility, which the general Anglican community is sure to place upon them, of seeing that their parishes reach their full objective and that the protest shall not militate against the success of the Anglican Forward Movement by supplying anyone with an excuse for not working or not giving.

#### *Cathedral Appointments in the Diocese of Toronto*

To mark the passing of the eightieth anniversary of the founding of the diocese of Toronto, and to fill some long standing vacancies in the Cathedral Chapter, the Bishop has announced the following appointments: The Ven. George Warren to be Archdeacon of York; the Rev. Canon John Cheyne Davidson to be Archdeacon of Peterboro; to be Honorary Canons of the Cathedral of St. Alban-the-Martyr, the Rev. T. W. Paterson, rector of Christ Church, Deer Park; the Rev. C. J. James, Rural Dean of Toronto; the Rev. L. E. Skey, rector of St. Anne's, Toronto; the Rev. W. J. Brain, rector of St. Michael and All Angels, Wychwood, Toronto. To be Canons of the Cathedral of the diocese: The Rev. R. J. Moore, rector of St. George's, Toronto; the Rev. Dr. Seager, rector of St. Matthew's, Toronto; the Rev. A. J. Fidler, rector of St. Clement's, Eglinton.

#### *The Oldest Sunday School on the American Continent*

St. Paul's Sunday School, Halifax, N. S., founded by Dr. Breynton in 1783 and thus claiming to be the oldest Sunday school with a continuous history on the North American Continent, has just celebrated its anniversary. In addition to being the oldest it is one of the largest. The staff consists of 106 and of this number 13 are officers; the cradle roll has 706 members, the kindergarten 186, the senior primary 218, the main school 272; Bible classes, upper school, 143; mission hall Bible classes, 132; home department, 106. Chinese school, 25; Market street mission school, 72; a total enrollment for 1919 of 1,965.

#### *Annual Meeting of the Social Service Council of Canada*

The annual meeting of the Social Service Council of Canada took place last week in Montreal. All regretted the absence through serious illness of the General Secretary, Dr. Shearer. In addition to the business session, which occupied the mornings, the afternoon and evening of the three days were devoted to a Social Welfare Congress, the first day dealing with Child Welfare, the second with Problems of the Modern Industrial Order, and the third with Conservation of the Resources of Society. The speakers included Dr. Worth M. Tippy, of the Inter-Church World Movement, New York, who dealt with Industrial Unrest in Britain and Europe; J. A. Woodward, who spoke of the Challenge of the Worker; A. O. Dawson, vice-president of the Canadian Cottons Co., Montreal, on Standards of Industry from the Employers' Point of View; Col. Amyot, M.D., Deputy Minister of Health, Ottawa; Thomas Adams, of the Commission of Conservation, Ottawa, on Town Planning and Community Develop-

ment; the Rev. Dr. Symonds, Vicar of Christ Church Cathedral, Montreal, on Prostitution and its Treatment in a Canadian City. Dean Tucker, of London, Ont., was re-elected president of the Council. The Primate is one of the honorary presidents.

#### *Death of a Former President of the Brotherhood*

N. Ferrar Davidson, K.C., who was president of the Brotherhood of St. Andrew in Canada for the decade (perhaps the best in its history) from 1892 to 1902, has passed away.

Mr. Davidson, who had been ill for a lengthy period, was a son of the late Rev. Canon John Davidson, and was born at Woodbridge, Ont., in 1864. He was educated at Uxbridge High School and Trinity College School Port Hope, and was graduated from Trinity University, where he took the master's degree in arts. He was called to the bar in 1888, and after twenty years in practice took the King's counsel's silk robe.

In 1906 he was elected to the senate of Toronto University. He was a member of the corporation of Trinity University and of the finance committee of that institution; of the mission board of the diocese of Toronto; of the executive of the Laymen's Missionary Movement in 1911; and in 1908 was a delegate to the Pan-Anglican Congress.

#### *Miscellaneous Church News*

On January 16th the Rev. Napier and Mrs. Smith left to resume work in the diocese of Honan, China.

In the Clifton Hotel, Niagara Falls, Ont., an inspiring address was delivered to the Canadian Club by Bishop Brent, of Western New York. The Bishop drew a parallel between the unity of effort and spirit in the great war with what is needed now to knit together the nations in international friendship.

Almost one third of the entire population of Toronto is Anglican. The exact figures are 149,900 Anglicans in a total population of 499,278, according to the Assessment Commissioner's Report. The increase of Anglicans for the last year has been 8.7 per cent., while the whole population has increased only 6.2 per cent.

A memorial shield bearing twenty-three maple leaves of silver—each inscribed with the name of a soldier who was a member of the congregation and killed during the war—was unveiled in All Saints' Church, Vancouver, by the rector, Captain the Rev. M. H. Jackson.

St. Simon's Toronto, has set its objective in the A. F. M. at \$50,000. At a laymen's supper Dr. W. E. Taylor, Anglican publicity secretary, reviewed the aims of the work from a general and comprehensive standpoint. Mr. Justice Hodgins, chairman, asserted that it was part of the largest movement the Church had ever undertaken either from a spiritual or money point of view. Other speakers included Provost Macklem, of Toronto, Dr. John R. Mott, Y. M. C. A. missionary leader, and Archdeacon Cayley, rector of St. Simon's.

Cronyn Memorial Church, London, Ont., of which the Rev. Quinton Warner, a graduate of the General Theological Seminary, is rector, has begun a campaign to collect \$100,000 for equipment. A book kept in the vestry contains the names of all willing to pledge a minimum of one dollar a month, ten months in the year for five years.

Owing to the development of serious heart trouble, Canon Lockyer had to give up his work at Glace Bay, Cape Breton. The doctors have ordered him immediate and continuous rest, and he is taking that rest at his native place—Trinity, Newfoundland.

Christ Church, Windsor, N. S., proposes to erect a rood screen as a memorial to the late Archdeacon Martell.

## DEATH IN NEW YORK OF A BRILLIANT PRIEST-NOVELIST

**Dr. Brady's Body Interred in Sleepy Hollow—Results of Every-Name Campaign—Alumni of the General Seminary—And of Berkeley**

New York Office of The Living Church  
11 West 45th Street  
New York, January 26, 1920



THE Rev. Dr. Cyrus Townsend Brady died on Saturday, January 24th, at his home in Yonkers, after a short illness from pneumonia, at the age of fifty-nine years.

Dr. Brady was perhaps better known as a novelist than for his work in the ministry, although he was also prominent in the priesthood. Born in Allegheny, Pa., December 20, 1861, he was graduated at the United States Naval Academy in 1883, and was always interested in naval affairs. He was ordained deacon in 1889 and priest in 1890 by the late Bishop Worthington, of Nebraska, and began his ministry in that diocese. Before that, he had become prominent as a literary figure, his first book, *For Love of Country*, being published in 1898, and being followed by his second, *For the Freedom of the Sea*, a year later. In all he was author of some seventy volumes, mostly novels, many of them of a military and naval character, but also including a volume of *Recollections of a Missionary in the Great West*, and a volume of sermons. His prin-

cipal positions in the ministry were the rectorship of St. Mark's Church, Denver, after which he was for four years Archdeacon of Kansas, then Archdeacon of Pennsylvania, and afterward rector of St. Paul's Church, Overbrook, Pa., of Trinity Church, Toledo, of St. George's, Kansas City, and, lastly, of the Ascension, Mount Vernon, N. Y. During the past few years he has had no definite charge but has resided in Yonkers.

The funeral service was held on Monday afternoon in St. Stephen's Church, New York City, and burial was in Sleepy Hollow cemetery.

#### RESULTS OF THE EVERY-NAME CAMPAIGN

An important circular letter has just been forwarded by the Bishop to his parochial clergy to answer questions as to disposition of the funds raised in the Every-Name Campaign. The Bishop writes that the Church in the diocese is indeed to be congratulated upon the outcome of the Campaign. Its primary purpose at least has been attained, and there has been everywhere an awakening of the spiritual life of the Church.

"There are after obligations to this Campaign, however, which must be clearly visioned—obligations which relate themselves to the action of the last General Convention in creating an executive for the whole Church, and therewith fundamentally altering its financial methods.

"What is expected of us—an expectation which every parish and mission of the dio-

case in loyalty to the Church should endeavor to fulfill—is briefly as follows:

"Where duplex envelopes are in use, the contents of the benevolent side are to be forwarded monthly, beginning January 1, 1920, to the treasurer of the diocese, Mr. R. M. Pott.

"Where duplex envelopes are not in use, after deducting the necessary sum demanded by the parish budget and any contemplated improvements, the balance should be forwarded to the treasurer.

The treasurer, acting under the directions of the finance committee of the diocese, shall retain 28.29% of the amount received, and expend it upon the extra-parochial organizations and the parishes requiring assistance in the diocese, using the recent survey as a basis.

"He shall forward the balance, 71.71%, to the treasurer of the General Church, who, under the direction of the Executive Council, shall distribute it amongst such activities as are responsible to the Church at large.

"This should be sufficiently simple, but as there are often peculiar difficulties, the clergy are requested, in case of such, to communicate at once with the secretary of the finance committee, the Very Rev. Howard C. Robbins, Dean of the Cathedral.

"Apportionments, of course, will no longer be made. Assessments remain, being in the nature of a tax, levied by the diocesan convention, only removable by the same. The objects supported by this taxation are not included in the survey.

"The advantages of this new financial system are almost self-evident.

"1st. It will contribute largely to the destruction of the parochialism which has been the bane of the Church in the past, thus enabling her to realize her unity, and to confront her great problems and opportunities in the full consciousness of this unity.

"2nd. It will tend to distribute the resources of the Church most equally and where they are most needed. At present, it must be confessed, where ignorance of others' benefactions so largely prevails there is a possibility both of starvation and over-sustentation.

"3rd. Ultimately the new financial system should do away with the necessity of separate appeals, thus greatly simplifying matters for those who are eager and willing to help.

"A triennial survey, educating the Church both as to the things done and the things left undone; a budget to be presented to the General Convention, based upon this survey; a triennial appeal to every Church member to help as God has blessed him; a careful and painstaking distribution of the Church's resources, both in the diocese and in the Church at large, by a competent committee—should we not give the proposed system our fullest support and a fair trial?"

#### GENERAL SEMINARY ALUMNI AT DINNER

The mid-winter reunion and dinner of the alumni of the General Theological Seminary was held after evensong on January 20th. About 120 members and guests attended. The Rev. Dr. St. Clair Hester, president of the association, was toastmaster.

Addresses were made by Bishop Burch, Bishop Brent, Professor Boynton, and Dean Fosbroke.

The Bishop of New York, now *ex-officio* a member of the board of seminary trustees and member of the standing committee, received an ovation lasting several minutes. Dr. Burch spoke of his former membership on the board and paid a glowing tribute to Professor Francis J. Hall—once a professor in the Western Theological Seminary and now a greatly beloved and useful professor in the G. T. S. The Bishop asked that he

might be counted a friend—a new friend—of the G. T. S., "who wants to be of benefit to this old institution, which has sent out so many effective workers for and in the Kingdom of Christ."

Bishop Brent also enthusiastically received, spoke eloquently of the Church of to-day, and the future unity of the Church of God, and said that we cannot dare to deal lightly with it. The sixteenth century was the day of differentiations; to-day is the day of reconciliation, and then unification. By honest constructive contribution, the families of the earth will be bound together in international peace. It is hopeless to achieve anything permanent without a belief in the Fatherhood of God. The Church must lead in every movement for peace. The Church should lead the State in all things moral. The place and value of religion in the development of the nation and humanity must be recognized.

Dr. Brent also spoke of the importance of religious training in secondary schools, colleges, and the universities. He spoke feelingly of the value of the smaller colleges, and more especially of St. Stephen's College, which is differentiated from others in that it is a Church college.

Professor Boynton gave a graphic account of his observations in the Near East, telling the history of the Armenians more especially and their ancient Christian Church. They are "a martyred people". They have suffered for centuries from the stronger nations surrounding them. They suffer now, and cry to America for aid and food.

In Syria, another barbarous and fiendish method of torture and death is being employed. A cordon was drawn and it was decreed that no food could enter the lines for four years. Starvation was the inevitable result.

The speaker paid tribute to the good work of the English authorities civil and military, the American Red Cross, and the Near East Relief Committee.

Dean Fosbroke was heard attentively as he spoke of his nearly three years of work, and also of the signs of the times. Things were out of joint. Clergy, of all men, should keep their heads, and uphold the law. God's work is going forward. Pray that there may be wise generosity, and understanding of the meaning of true authority.

Great questions are being asked in congregations—in the seminary. For the great work of teaching one must be prepared to answer great questions of the day, as asked by the individual or by the masses.

The Dean spoke of the supply of candidates for holy orders, and alluded to the mischiefs of frantic appeal, as if anyone can do this work. What should be remembered is the ideal of the task, also, the splendor and fulness of service. Congregations should not simply supply financial aid; they should give their prayers and their sympathy to the young men in college and seminary. Bishops often know little of the antecedents of their candidates. There is need of those who have love and devotion to revive a fit ministry for the Church.

#### NO BOLSHEVISM AT BERKELEY: SO THINK NEW YORK ALUMNI

The largest meeting of the New York Alumni Association since it was founded eighteen years ago was held at St. George's Parish House on January 22nd, when fifty-three members were present, including the Bishop of Newark, the Bishop of Connecticut, and Dean Ladd.

Dean Ladd was received with enthusiastic applause and made, as is usual at these meetings, a statement as to the condition of the school. He said the number of students was small, in common with the other sem-

inaries of the Church, but it may be here remarked that there have been times before when they were fewer than now.

Mr. Burton Mansfield awakened much attention by a vigorous appeal for unreserved coöperation, the statement that Berkeley ought to have half a million dollars for its work, and the assertion that if every alumnus would take the cause of Berkeley to God in earnest prayer, the school would surely have the means to do its part.

Bishop Brewster, Bishop Lines, and Dr. Sedgwick had previously spoken in a vein of strong confidence for the future, Dr. Sedgwick giving details of the plan of moving to Hartford. Mr. Magill suggested as an alternative combining Berkeley and Cambridge under management of the New England Province.

Dr. Karl Reiland made a powerful rebuttal of an attack on Berkeley and its Debut by a local newspaper. His remarks were received with energetic applause.

Votes of confidence and support for the Dean and trustees were passed, and a remarkable communication from the student body was read.

A fraternal telegram was received from Bishop Nichols and other clergy of the Pacific coast.

It may be said with all truth that the rebound of energy and determination to keep Berkeley at the front has never been expressed more favorably.

#### CHURCH CLUB CONSIDERS NATION-WIDE CAMPAIGN

A meeting of the Church Club was held on Wednesday evening, January 21st, Mr. Henry L. Hobart presiding.

After a short business session the subject of the evening—Follow-up Work of the Nation-wide Campaign—was discussed. The speakers were Colonel J. Frank Supplee, Mr. Lewis B. Franklin, and Mr. William M. Baldwin.

It was remarked that the plan of the Campaign was ten years old and never had been a failure when entered into with faith. In some of the largest and strongest dioceses the results are as yet disappointing—the Campaign has not been successful because the programme was not carried out. The appeals for personal service and money had not been preceded by visits to families and individuals to impart information and strengthen love for the Church. Much applause followed the remark that "a religious revival" was not needed, nor was such a thing desirable; "a revival of religion" was the one thing needed. This would be of permanent value to the individual and to the Church; the other was ephemeral.

Several moving stories were told of subscriptions and pledges made by people in narrow circumstances, who are living in remote and secluded places, ready and willing to make real sacrifices for the welfare of the Church. These people are "lights of the world in this generation". Instruction in the history and lineage of the Church will increase their number.

#### SEMINARY TRUSTEES

The annual meeting of the trustees of the General Theological Seminary was held on January 21st.

Bishop Lines was elected chairman of the board, and the Rev. Dr. Lawrence T. Cole, secretary and treasurer.

To comply with the new canons of ordination a Department of Christian Missions has been added to the curriculum. Professor Pomeroy was elected to be lecturer in this subject.

The seminary will participate in a summer school of theology and a committee will raise a fund for this purpose.

A committee was appointed to consider and report on the subject of a new degree—"Master in Sacred Theology"—after conferring with the faculty.

On account of the elevation of Dr. Edward L. Parsons to the episcopate, there was a vacancy in the board, to which the Rev. Dr. Z. B. T. Phillips of St. Louis was elected.

Encouraging reports on finances were made by the standing committee. Seventy-four men are now enrolled as students.

The board will meet on May 25th, and commencement exercises will be held on the 26th.

#### IN THE PARISH OF THE ASCENSION

The daily papers have paid much attention to various happenings at the Church of the Ascension and its parish house, and to various remarks attributed to the rector, the Rev. Percy S. Grant, D.D. Dr. Grant has, during a number of years, been known as an individualist whose conformity to canon law was at times very weak indeed, and his connection with marriages of divorced persons has been a continual source of embarrassment in the Church. After the procession from the parish house on Christmas Day in the interests of amnesty for so-called political prisoners, Dr. Grant publicly denounced the deportation of radical aliens. At length the Bishop addressed him a letter, asking for an explanation of various incidents, and Dr. Grant's reply together with the further response of the Bishop, has now been printed. Dr. Grant states that he contrasted the sailing of the *Buford* bearing the radicals with the sailing of the *Mayflower* because the one occurred on the anniversary of the other and he wished to show the contrast between the two incidents. He objects to deportations "because it is a form of punishment alien to the spirit of American institutions." He has no sympathy with acts of violence but believes that an alien should be tried before a judge and jury and not be deported. As to the amnesty parade on Christmas morning, he declares that it was entirely within the law. As to what transpires at the public forum on Sunday nights, he states that the forum is a corporation entirely distinct from the Church of the Ascension and uses the building of the latter by courtesy of the vestry. He denies that the forum constitutes a service of the Church and declares that it is "not within episcopal jurisdiction".

Bishop Burch, in his reply, states frankly that he recognizes that there is no law of the Church behind him on which he could proceed against Dr. Grant on the points at issue, but declares that he finds himself "increasingly regretting the fact that the general public, and in particular the adherents of the Episcopal Church, should have had cause to question your loyalty to the Church or your advocacy of socialistic or radical tendencies." He quotes from the action of the vestry of the Church of the Ascension regretting the comparison made by Dr. Grant between the sailing of the *Buford* and that of the *Mayflower*, and urges that Dr. Grant will refrain from language of that nature. The Bishop contrasts the great principle of freedom of speech and of discussion with the abuses of that principle and asks the rector to stand rather for the principle than for its abuse. He reminds the rector that the Church of the Ascension was consecrated, according to the terms of the instrument, as set apart "from all unhallowed, worldly, and common uses", and solemnly dedicated "to the worship of Almighty God". The Bishop does not question the right of the rector and the vestry to use the parish house as a forum but, says the Bishop, "I do solemnly protest

against the use of the consecrated building, dedicated to the worship of Almighty God, as a meeting place for a forum, to which are not infrequently invited as speakers men who do not believe in God, who professedly are opposed to the government, clearly showing their irreverence for constituted authority. I maintain that such use of the consecrated church is in distinct controvention of the plainly expressed terms and implication and spirit of the instrument of donation, of the act of consecration, and of the usages of this Church, which is a Church of law and order.

"Lastly, I ask you as rector of the Church of the Ascension to stand loyally by the Episcopal Church, its laws, and its usages so far as they are expressed in the constitution and canons of the said Church.

"As Bishop of the diocese of New York, it is my manifest duty to uphold the said constitution and canons, and as long as I am permitted to remain as Bishop of the diocese I shall do so fearlessly and consistently."

#### DEATH OF COL. HURRY

Colonel Gilford Hurry, son of the late James and Emily Buchnor Hurry, one of the best known officers in the National Guard of the state up to his retirement eight years ago, died of pneumonia on January 19th in Flower Hospital. He was vestryman and treasurer of the Church of the Transfiguration, "The Little Church Around the Corner", in which parish he was born on August 2, 1853.

Funeral services were held in his parish church on Wednesday morning.

#### FUNERAL OF REGINALD DE KOVEN

The funeral of Reginald De Koven, the composer, who died very suddenly in Chicago on January 16th, was held on the morning of January 20th, in the Cathedral of St. John the Divine. The casket was carried into the Cathedral at 10 o'clock, covered

with white roses, ferns, and orchids. Selections from Mr. De Koven's music were rendered by the organist and the full choir.

Bishop Burch officiated, assisted by Dean Howard C. Robbins, the Rev. Canon George William Douglas, the Rev. Robert Ellis Jones, the Rev. George F. Nelson, D.D., and the Rev. E. Briggs Nash.

Temporary interment was made at Woodlawn cemetery.

The composer came of early New England Colonial stock, Governor John Winthrop of Connecticut being among his ancestors. His father was the Rev. Dr. Henry De Koven, and his uncle, the Rev. Dr. James De Koven, was the distinguished Churchman.

Henry Louis Reginald De Koven—he dropped the first two names many years ago—was born at Middletown, Conn., on April 3, 1859. When he was just entering his teens his father removed to England, and his education was acquired chiefly in that country. He was graduated with honors at St. John's College, Oxford University, and then resumed at Stuttgart the musical studies begun in childhood. Later he turned his attention to composition.

#### BENEFIT FOR NEGRO SCHOOL

On Thursday evening, February 5th, an entertainment in aid of the Fort Valley School for Negroes, Fort Valley, Ga., will be given at the residence of the Rev. and Mrs. J. Frederick Talcott, 16 East Sixty-sixth street, George Foster Peabody, LL.D., presiding. Addresses will be made by Bishop Burch, Mrs. Natalie Curtis Burlin, the Rev. Robert W. Patton, D.D., and Mr. Henry A. Hunt.

#### CHOIRMASTER RESIGNS AT PLEASANTVILLE

In December last, Mr. H. Goodwin Holmes, who for over twenty years had presided over the music of St. John's Church, Pleasantville, resigned as organist and choirmaster. During the past thirteen years he had not been absent from a single service.

## PROFESSOR H. B. WASHBURN TO SUCCEED DEAN HODGES

*At the Episcopal Theological School  
—Mass Meeting of Church Service League—Candles*

The Living Church News Bureau  
Boston, January 26, 1920



PROF. HENRY B. WASHBURN, D.D. acting Dean of the Episcopal Theological school since the death of Dean Hodges and also professor of Ecclesiastical History, last week was unanimously chosen Dean by the board of trustees and has the appointment under consideration.

Professor Washburn was born in Worcester on December 2, 1869, and is the fourth of six children who grew to maturity, all of whom were graduated from Harvard University, and three of whom entered the Church's ministry. He was educated at Harvard, was graduated with the class of 1891, and studied at the Episcopal Theological School, graduating in 1894, studying later at the University of Berlin and at Oxford. Returning to this country, he served as assistant at St. John's Church, Providence, and then became rector of St. Mark's Church, Worcester, where he served until 1908. He was then called to the theological school to succeed the late Pro-

fessor A. V. G. Allen, in the chair of Ecclesiastical History. During 1918 he was secretary of the War Commission and at pres-



REV. HENRY B. WASHBURN, D.D.

ent is secretary of the Army and Navy Commission.

Two months ago I personally wrote Professor Washburn that there was from the very beginning a strong sentiment favoring his election as Dean, and that I hoped he would not discourage this sentiment, for the only objection that I had heard against him

was that it would be too bad to spoil a good professor of Church history.

Those who heard Professor Washburn's masterful address last spring at the dinner given Dean Hodges in recognition of his twenty-fifth anniversary were impressed that Professor Washburn was one of two among the speakers who had a real grasp on the social problems of the day.

I hope that he will feel impelled to accept this important task. His work would be a greater intellectual thoroughness in theological study and a welcomed emphasis on social problems or any problems which are timely and call for service from Churchmen who are unafraid.

#### CHURCH SERVICE LEAGUE

There was a mass meeting for the Church Service League in St. Paul's Cathedral on January 21st. The brief opening service was followed by an address by the Dean, and this by four-minute addresses by ten representatives of women's organizations. Bishop Lawrence made the last address, which was followed by a hymn and the benediction.

#### CANDLES

I have noticed in parish visiting that when several members of a family are sick the profound conviction of that home is that the whole community is sick, and the world in general under a cloud. Perhaps the same holds true when something in a parish is happening. I have been much impressed recently by the growing number of parishes in Massachusetts which have placed candles on the altar. Our returned chaplains are helping to emphasize what people a generation ago would have called a pernicious practice. I have yet to hear any objection to the beauty and the symbolic meaning of candles on the altar.

I make no prophecy as to what is now going to happen in St. Thomas' Church, Taunton. As a reporter I am merely impressed with the fact that the following letter and editorial comment appeared this week in St. Thomas' parish paper. I personally think that the letter is represent-

ative of the wishes of ninety per cent. of the parishes of the diocese.

*"To the Editor of the Vineyard:*

"The appearance of candles on the altar the Sunday when Bishop Roots was with us, because the electric lights failed, has revived discussion as to the use of candles.

"I, for one, would be very glad to see them permanently there, because I feel that they are not only proper and correct altar fittings, but because I have a strong conviction that no Christian altar is really complete without them.

"From an historical point of view, the use of candles on the altars of the historic Church goes far back into the ages, no doubt back to the days of the early Church. For centuries their use in the Church was not only general, but universal.

"From an aesthetic viewpoint, candles add much to the beauty of the altar.

"As an aid to worship the lighted candles upon the altar serve to focus the attention of the worshippers thereon, and symbolize the Presence of God and holy joy, and to many persons they have a distinct devotional value.

"Some people seem to think that candles are Romish. They are quite as much Greek, Russian, Syrian, Anglican, and Protestant Episcopal.

"I have attended service in quite a few Episcopal churches elsewhere, many of them having candles upon their altars, and I think I am right in stating that their use in our branch of the Church is becoming quite general.

Merrill F. Hubbard.

"The use of candles has been traced as far back as the third century. They were first used in the Eastern Church and our correspondent is correct in his statement that they are not peculiar to Rome. One of the earliest references is that of St. Jerome, who wrote, Throughout the Churches of the East lights are kindled when the gospel is to be read, although the sun is shining, not indeed to drive away the darkness, but as a sign of spiritual joy.—*The Editor.*"

RALPH M. HARPER.

"This can be accomplished only by carrying instruction in religion over into week-day work. For fifty years the Jewish Church has carried on a marvelously effective system of week-day instruction, and probably has the best trained religious body to be found in the United States. This has been accomplished without in any way reducing the amount of public schooling had by the Jewish children, for there are no stronger supporters of our public school system than the Jews. The Protestant Church of the United States is now awakening to its new problem. It is coming to see that education is its primary function and not the care of adults, however important this may be.

"In some places public school authorities grant time out of the regular programme for religious instruction. In other communities classes in religion are held outside the regular school day programme. It is interesting in this connection to note that the United States now has the shortest school day, the shortest school week, and the shortest school year of any of the nations. This would seem to indicate that there is some latitude for addition of the instruction in religion.

"A system of week-day religious instruction is about to be initiated in Evanston. Only those children will be taken into classes of religion whose parents sign a card asking that they receive this instruction. It is confidently expected that this favored community will give its children opportunities second to none for religious development and at the same time set a standard for other community systems."

#### ANNUAL MEETING OF ST. LUKE'S, EVANSTON

A grand total of \$90,000 was received and expended in St. Luke's parish last year, it was reported at the annual meeting.

The report of Dr. George Craig Stewart, rector, showed that during the last year there have been 63 baptisms, 40 confirmations, 17 marriages, and 28 burials.

The report of the treasurer, William A. Brown, showed total earnings of over \$18,000 in the various parish departments. Besides, there were receipts of \$24,000 for the general fund and over \$25,000 in cash contributions for the new parish house; and \$18,000, principal and interest, was paid on mortgage indebtedness.

The woman's guild had received \$5,702, and is planning to provide furniture for the new parish house. The parish supports nine children through the Armenian and Serbian Relief Funds, two in the Chicago Home for Boys and one in St. Mary's Home.

#### THE IRISH DELEGATION OF CLERGY

The official delegation of Ulster Protestant clergy, who have come to America to combat the Sinn Fein mischief that has been too foot-free here, has been holding a series of public meetings in Chicago, at all of which they have been enthusiastically received. Americans are fair-minded, and in this particular instance they are glad to hear the story of the other side, which is being so graphically told them by these eloquent representatives of the best of Ireland. All of the delegates had a busy Sunday on January 18th, preaching morning, afternoon, and evening at various churches in the three sides of the city. On Monday many intimate talks were given at meetings of the clergy. The Rev. Louis Crooks, the delegate from our sister Church of Ireland, spoke at a meeting of the Round Table on Monday, and again at the mass meeting at the Medinah Temple in the evening, attended by over five thousand people. Thousands were turned away after the doors had been closed and overflow meetings were held

## DEVELOPMENT OF RELIGIOUS EDUCATION IN EVANSTON, ILL.

### Will Carry System into Public Schools—Report of St. Luke's Parish—Visiting Irish Clergy

The Living Church News Bureau  
Chicago, January 26, 1920



EVANSTON has a training school for teachers and students of religious education, which holds regular sessions in the Evanston high school, and is supported by local Protestant congregations, including the Episcopalians of the city. The school is open to all, a nominal fee of \$2 is charged, and sessions are held every Monday evening, when forty-minute lectures on Religious Education are given by able instructors who freely donate their services. Many of our teachers and others in our congregations realizing the unique and unusual opportunity, are attending these lectures. The enrollment of the second session on January 19th, numbered sixty. Besides emphasizing the rightful place of religion in education, and helping increase the efficiency of our parish schools, this training course should be a splendid means for Church unity.

Dr. George H. Betts, a national authority in both public and religious educational circles, gave a brief address on January 19th, to the entire student body on Week-Day Schools of Religion.

"America undoubtedly has the best and most complete public school system of any great nation. Yet a public school system has certain limitations which we ourselves have put upon it. One of these is that it does not teach religion.

"Religious instruction has been wholly dropped out of our public schools and perilously near dropped out of our homes. The Sunday school is practically the only agency now concerned in teaching the child religion.

"The public school programme calls for approximately twenty-five hours a week of school time given to grammar, arithmetic, and other general subjects. At the best, we give our children about twenty minutes a week of actual instruction in religion in the Sunday school. No one believes that this disproportion represents our conviction on the relative value of religion and general intelligence. We must remedy this anomalous situation.

in the Moody Institute and at the Fourth Presbyterian Church.

Resolutions were adopted at the main meeting condemning the raising of Sinn Fein funds in this country, and asking for an official investigation by congress of the "legal propriety" of such action.

The Rev. Louis Crooks declared that Ireland in all her history "never had been a separate nation", and that any blessing she ever had received was as the result of British parliamentary action. He asserted that the real secret of the difficulty is that there are two authorities, the civil authority and the Roman Church. When these are in accord, he said, there is peace; when they are divided there is war.

Among the vice-chairmen of the meeting were Bishop Anderson and the Rev. Dr. James S. Stone. H. B. GWYN.

#### DEATH OF REV. G. M. TOLSON

ON SUNDAY, January 18th, after a very brief illness, the Rev. George Meredith Tolson, rector of Christ Church, Monticello, Florida, died of paralysis, after a ministry in the Church of twenty-four years.

Mr. Tolson received his theological education in the Southern Baptist Seminary and in the General Theological Seminary. He was ordered deacon in 1896 and advanced to the priesthood in 1897 by Bishop Watson and performed the first work of his ministry in the Church of the Good Shepherd, Wilmington, N. C. From 1897 till 1901 he was rector of Holy Trinity Church there, afterward going to Calvary Church, Wadesboro. In 1903 and 1904 he was superintendent of missions for Charleston and vicinity, and rector of St. Stephen's Church, Oxford, in 1904 and 1905. After serving as Archdeacon of Raleigh and rector of Grace Church, Weldon, he became in 1908 rector of Upper Truro parish, Virginia, afterward returning to North Carolina and then to Florida, where he held charges at Eustis and Monticello.

#### NEW PLANT FOR ST. HELEN'S HALL, PORTLAND

ON JANUARY 10th the valuable property of the Portland Academy was secured for St. Helen's Hall, the Oregon diocesan school for girls. This property is in splendid condition, a valuable addition to the institutions already controlled by the diocese. On the ground area of two city blocks, with a three-story brick building which with alterations will accommodate 200 students, it is located between Thirteenth and Fourteenth and Montgomery and Hall streets, about six blocks south of the Pro-Cathedral of St. Stephen the Martyr. "It is the plan," says one of the Portland dailies, in relating the transaction "of the trustees of St. Helen's Hall, according to Bishop Sumner, to continue using the building for the time being without any alterations, but improvements and alterations are planned for the near future." It is understood that additional room must be made during the coming year to accommodate the growing number of applicants. St. Helen's Hall was established fifty years ago by Bishop Morris. Several years ago the building on the old location was burned down, forcing the school into temporary quarters. For fifteen years the Sisters of St. John the Evangelist have been in charge, raising the institution to a very high standard. There are now 175 students enrolled, while the graduates run into the hundreds, and last fall more than a score of girls were denied entrance owing to lack of accommodations. Under the new arrangements the school is entering a new era bright with the promise of deserved success.

#### CELEBRATION OF THE FOUNDING OF CONNECTICUT CATHEDRAL

THE HOPES of many years of the Bishop of Connecticut were realized when on January 13th the Cathedral of the diocese was duly inaugurated by the setting apart, with a simple though dignified service, of Christ Church, Hartford, as the Cathedral Church and the installing of the Rev. Samuel Rakestraw Colladay, D.D., as its first Dean. At 11 o'clock a stately procession consisting of the Cathedral choir, members of the Cathedral Chapter, over one hundred of the diocesan clergy, vested, and the two Bishops, entered the church singing

"Oh! 'twas a joyful sound to hear  
Our tribes devoutly say,  
Up, Israel! to the temple haste,  
And keep your festal day."

After all had taken their places, the Dean requested the Bishop to dedicate and bless the memorial gifts recently placed in the chancel. The Bishop, preceded by two servers and the Dean, then went to the choir parapet, which he dedicated in memory of

in time for this ceremony. The service of installation was adapted from that used when Dean Rousmaniere was installed in St. Paul's Cathedral, Boston.

The sermon was by Dean Rousmaniere of Boston, whose theme was The Cathedral and the Community. With the growth of our American cities, he said, there has come the need for something which will supplement the parish church. Great masses of the people are more or less transient. The parish church suggests proprietorship. But to reach these transient people, there must be one ever-open House of God which belongs to all, and in the worship of which all can feel that they are called to take their part. But if men are to feel this in our cathedrals, the worship must have regard to the needs of men and women as they are, and encourage them to worship personally, and not by proxy. Such worship must be spontaneous rather than punctilious—a living expression of human aspiration, full of joy, and with that true perspective coming from a vivid realization of the presence of God



CHANCEL AND SANCTUARY, CHRIST CHURCH CATHEDRAL, HARTFORD, CONN.

Franz Liesche, a liberal benefactor of Christ Church; then to the Bishop's seat, given in memory of the Rt. Rev. Thomas Church Brownell, third Bishop of Connecticut; then to the communion rail, in memory of Mary N. and Lillie A. Davis, devoted workers in Christ Church; then to the sedilia, which are in memory of John McClary, of Isaac B. Davis and Maria A. Davis, his wife, and of John Metcalfe Taylor, for many years a devoted vestryman; next to the new portion of the reredos, erected in memory of Gurdon Wadsworth Russell, M.D., for fifty-seven years a vestryman and for nine years senior warden, "a beloved physician"; then the altar cross, given in memory of William Wallace Gocher, a faithful communicant who died in his country's service. Finally, the Bishop blessed the richly carved Caen stone altar, given by the parishioners in grateful memory of their beloved rector, James Goodwin, priest and doctor. In dedicating each of these memorials the Bishop used specially composed and wonderfully appropriate prayers.

Hymn 396 was then sung, and the Bishop proceeded with the installation of the Dean, the Very Rev. Samuel Rakestraw Colladay, D.D. Unfortunately, it had not been possible to get the Dean's stall, given in memory of Sarah C. Burnham Tracy, completed

which keeps the details of ritual, etc., in their proper place. Moreover, such worship must be varied. All men do not know or appreciate our Prayer Book services. At special times there should be special and shorter forms of service, corresponding to the special moods of the day, and easily followed by a stranger. In these, generous opportunity should be given for all to take their part. Another kind of worship for which the cathedral stands is that which is emphasized by its constantly open door, and the invitation to silent prayer which is offered by the appearance of the interior. In St. Paul's Cathedral, Boston, members of all communions come in to pray. Hebrews have been seen there praying with their hats on, to the great distress of the punctilious verger. Eastern Christians have been seen kneeling prostrate in the chancel; Roman Catholics saying their beads; Congregationalists sitting in silent meditation; Quakers listening for the inner voice of the Spirit. This is a great service which the cathedral can render to the religious life of the community. The cathedral should also be the heart of diocesan worship. It should be an inspiration to all the people of the diocese and a source of refreshment to the clergy. Clergymen are always leaders in worship; sometimes they get little chance

to worship for themselves; here they should find what they seek. The privilege of a cathedral extends to all Christian people. We all want what we call Christian unity. Of this we can be absolutely sure, that when Christian people of various names come-together here to pray, there is a beginning of unity. For they may all come here as members of a great common church.

At the Holy Communion Bishop Brewster was the celebrant, the Rev. M. George Thompson, president of the Standing Committee, epistoler, and Bishop Acheson, gosseller. The Rev. George T. Linsley and Dean Colladay assisted in ministration of the elements. The clergy were entertained at luncheon by the Dean and the Cathedral Chapter.

At 3 o'clock in the afternoon of the same day there was held in the Cathedral the centennial celebration of the consecration of the third Bishop of the diocese, the Rt. Rev. Thomas Church Brownell. The Diocesan in his opening remarks spoke of having been taken by his father to visit Bishop Brownell, the only thing about the visit which left an impression upon him being the imposing residence of the Bishop. He wondered if upon that visit the good Bishop could by any length of vision have thought that the little boy then present would by only one lapse become his successor. An historical address on the life and work of Bishop Brownell was then given by the Rev. William A. Beardsley, registrar of the diocese.

#### NATIONAL COMMITTEE OF THE CHURCH SERVICE LEAGUE

THE NATIONAL executive body of the Church Service League is now the National Committee, this change being deemed necessary to avoid confusion with the name of the Executive Council of the Church. The new name and a simple set of by-laws were adopted at the Church Missions House on January 16th, and the National Committee announced that it was fully organized to discharge its responsibilities.

At the two sessions, reports of committees were received, including a report of the vocational committee that it had been of material service to Dr. Wm. E. Gardner in dealing with life service pledges by 1500 young members of the Church as a result of the life work conferences of the Nation-wide Campaign. This committee also recommended establishment of a vocational bureau in the proposed official Church Personnel Bureau, and a department of demand and supply similar to that conducted by the present Church Personnel Bureau.

A committee will study the problems of coöperation and overlapping among the seven national organizations.

Bishop Gailor addressed the committee at the commencement of the afternoon session, bringing out clearly the Church Service League's opportunities to coördinate the activities of the women of the Church. This, however, Bishop Gailor said, would not become possible until parochial, diocesan and provincial councils, coördinating existing organizations, were organized. When this has been accomplished, he said, these larger organizations will supplant the Woman's Auxiliary, as it now is known. Until then, the Auxiliary, because of its thorough and nation-wide organization will be recognized as the Auxiliary to the Presiding Bishop and Council and the means of effecting the larger organization.

The officers, elected for one year terms: President, Miss Elizabeth Matthews, Glendale, Ohio; First Vice-President, Mrs. John H. Howell, Newark, N. J.; Second Vice-President, Mrs. G. A. Strong Boston, Mass.;

secretary, Mrs. Paul Sterling, Boston; Treasurer, Miss Lucy Sturgis, Boston; Executive Committee Members, Mrs. John M. Glenn, New York, and Miss Frances Sibley, Detroit. Miss Harriet Houghteling of Chicago was elected to fill the vacancy among the nine members-at-large created by Mrs. Leonard Wood's inability to serve. Miss Elizabeth Delafield offered her resignation, owing to ill health. As she represented the Woman's Auxiliary the filling of her place was left to the executive committee of that body.

#### CONSECRATION OF ALTAR IN HOLY INNOCENTS', HOBOKEN

A NEW HIGH ALTAR given to the Church of the Holy Innocents, Hoboken, N. J., by Mrs. H. Otto Wittpenn in memory of her brother, the late Richard Stevens was hal-



ALTAR IN CHURCH OF THE HOLY INNOCENTS, HOBOKEN, N. J.

lowed on New Year's Day by the Bishop of Newark, who was also the preacher. The celebrant was the Rev. George Ernest Magill, rector.

The new altar, made of Indiana limestone, is of the same dimensions as the old one. At its base is the inscription—

"Of your charity pray for the soul of Richard Stevens, a servant of Christ and of His poor. 1863-1919."

At each end of the front of the altar is a niche with canopy containing an adoring angel. In the centre is a chalice and host surrounded by rays of glory. This is framed with heads of full grown wheat, in which are set symbols of the passion of Christ and those of the four Evangelists all finished in dull gold. Along the edge of the mensa is a grapevine, and the gradine at the back shows sheaves of wheat and clusters of grapes in gold and purple. The general design is of the period of the Italian Renaissance.

Bishop Lines paid eloquent tribute to the memory of Richard Stevens, who was distinguished not only as a leading philanthropist, but also as a Catholic Churchman.

#### BLESSING OF MOTHER-HOUSE

THE MOTHER HOUSE of the Order of the Incarnation, Grossmont, California, was blessed by the chaplain-general, Father Glover, on January 13th the first anniver-

sary of the foundation of the order. At 3:30 P. M. the blessing of the various rooms took place, followed by a collation and social hour. At 7:30 there was a solemn Benediction of the Blessed Sacrament. No outside guests had been invited for the occasion, and no associates were present excepting those living on the grounds. The form of blessing followed was that of the Priest's Prayer Book, adjusted to local conditions. The exact anniversary day was the 12th, but circumstances made the 13th more convenient.

#### INTERCHURCH CONFERENCE AT ATLANTIC CITY

FORTY-TWO religious bodies were represented on January 7th to 9th at a conference assembled in Atlantic City, which voted to conduct an interchurch evangelistic campaign during the period from now until Easter and fixed the period from April 21st to May 2nd for a united ingathering of funds.

The yearly budget is believed to be sufficient to meet the demands of an adequate Christian campaign, and is set at \$326,107,837. Each item involved will be fixed after conference with the authorities of the religious organization directly concerned.

Twenty-nine Churchmen were among the 1,732 who attended.

#### CHANGE OF NAME IN MISSIONS BUREAU

SEVERAL MONTHS AGO a new bureau was begun in the work of the Board of Missions, and was designated as the Bureau of Christian Americanization, with the Rev. Thomas Burgess as secretary. The name of this department of Church work, which is now a part of the activity of the Department of Missions, has been changed from "Christian Americanization" to "Foreign-born Americans and their Children", with the Rev. Mr. Burgess as secretary and the Rev. William Chauncey Emhardt as field director.

The new member of the staff, the Rev. Mr. Emhardt, will travel over the country, beginning and supervising new work in this great branch of the Church's task—foreign missions at home. He may always be addressed through the secretary at the Church Missions House, 281 Fourth avenue, New York.

#### DEATH OF REV. H. M. P. PEARSE

WHILE IN ONE of the stations of the elevated railways of New York City the Rev. Henry M. P. Pearse, rector emeritus of Christ Church, South Amboy, N. J., died suddenly of heart disease on January 19th. At the time he was with his daughter on the way to visit a specialist in heart trouble.

Henry M. P. Pearse was born in Bath, England, in 1843, the son of Belville and Mary (Field) Pearse. He married Harriet B. Hulm in 1874. Six years later, in 1880, he was ordered deacon by Bishop Huntington, who also advanced him to the priesthood in 1882. He was in charge of Christ Church, Guilford, N. Y., from 1881 to 1884; became rector of St. Peter's Church, Brush-ton, and missionary at St. Thomas' Church, Lawrenceville, in 1884; was rector of Zion Church, Cotton, N. Y., from 1885 till 1888; and became rector of Christ Church, South Amboy, N. J., in the latter year, remaining in charge of that parish until in 1913 he became rector emeritus. Only a week before his death he moved from South Amboy to reside with his daughter in the Bronx.

The funeral was held Thursday from Trinity Church, Elizabeth, when the Ven.

R. Bowden Shepherd was in charge of the services. Clergymen acted as pallbearers, and a large delegation of parishioners attended from his old parish.

#### ORDER FOR CONSECRATION

THE PRESIDING BISHOP has taken order for the ordination or consecration of the Rev. Gouverneur Frank Mosher, Bishop-elect of the missionary district of the Philippines, as follows:

Time: Wednesday, February 25, 1920.

Place: St. John's Pro-Cathedral, Shanghai, China.

Consecrators: The Rt. Rev. Dr. Graves of Shanghai (presiding), the Rt. Rev. Dr. Tucker of Kyoto, the Rt. Rev. Dr. Huntington of Anking.

Presenters: The Rt. Rev. Dr. Norris of North China, the Rt. Rev. Dr. Sing of Chekiang.

Preacher: The Rt. Rev. Dr. Roots of Hankow.

Deputy Registrar: The Rev. M. H. Throop.

#### DEATH OF REV. J. M. WHITE

ON SUNDAY, January 4th, the Rev. Jacob M. White, who, for the past two years, has been the priest in charge of St. John's Church, Bisbee, Arizona, died of pneumonia. Mr. White came to the southwest from Virginia fifteen years ago. After a short stay in New Mexico he came to Arizona. Except for a short period of rest—spent chiefly in Colorado—he has held different charges in this missionary district. Before coming to Bisbee he was in charge of St. Paul's Church, Winslow. His loss is keenly felt.

#### BISHOP DAVIES WILL VISIT EUROPE

THE BISHOP OF WESTERN MASSACHUSETTS has been appointed to represent the American Bishop, who is ill at present, in a visitation of churches in Europe. Bishop Davies sails about March 20th, to begin his duties on April 10th, traveling through France, Germany, Italy, and Switzerland. During the war Bishop Davies served overseas in France and Germany. While he is absent, the Standing Committee will be the ecclesiastical authority. Bishop Lawrence will perform necessary episcopal functions.

#### DEAF-MUTE MISSION IN THE MID-WEST

AT THE meeting of the Synod of the Province of the Mid-West at Gambier, in September 1918, a resolution was passed authorizing the Board of Missions of the Province to take over the work of the Midwestern Deaf-Mute Mission, and administer it under provincial directions. Following the death of the Rev. Brewster R. Allabough, general missionary to the deaf-mutes, last May, the work was carried on by faithful deaf-mute lay readers and local clergy, expecting that the provincial board would assume charge after the meeting in Detroit. But for the want of further action by the Synod the Board has not taken over this work, and the President of the Synod Bishop Leonard of Ohio, has appointed the Rev. Clarence W. Charles, of Columbus, general missionary of the mission, consisting of the dioceses of Southern Ohio, Indianapolis, Ohio, Michigan, and Western Michigan, until the Province is ready.

Mr. Charles, recently ordained to the priesthood, will live at Columbus and will receive his financial support as his predecessor did, from offerings by the deaf-mute congregations and appropriations from the dioceses concerned and the Department of

Missions. His salary will be \$2,000 per annum, together with travelling expenses. All remittances for this work will be sent to the secretary-treasurer, the Ven. A. A. Abbott, Trinity Cathedral, Cleveland to whom Mr. Charles will also make remittances of all receipts, and a monthly report.

#### GREEK CROSS DAY IN SOUTHERN FLORIDA

UNIQUE in the United States is the celebration by the Greeks in Tarpon Springs, Fla., of Greek Cross Day, the Epiphany. From 8 A. M. until 11:30 A. M. the Greek Orthodox church this year was filled with communicants, most of whom stood throughout the service. The priest in charge, the Rev. Father Seraphim Stelides, was assisted by the Rev. T. J. Lacey, Ph.D., of Brooklyn, who has visited Tarpon Springs at the time of the service for the last several years. A large number of Americans attended, enjoying the elaborate ceremonial, although Dr. Lacey's address was the only part said in their own language.

About noon a procession from the church made its way to the city dock, which had been prepared for the principal ceremony of the day the casting of the cross into the water in symbolism of the baptism of the Lord Christ. Following a short service by the Greek priest and a talk by Dr. Lacey, the cross was cast into the water, and a white pigeon was released. As soon as the cross left the priest's hands a score of young Greek divers followed it, each trying hard to rescue the precious symbol, which was recovered within a few seconds. In the afternoon the successful diver carried the cross about the city on a tray, receiving congratulations for himself and gifts of money for a new school building. Besides the honor of rescuing the cross, the diver is assured of good fortune during the coming year.

The ceremonies were watched by thousands who come to Tarpon Springs in increasing numbers every year to watch the exercises of Cross Day. For them it is a novelty but to the Greeks it has much religious significance, and is carried out with sincere reverence.

#### DEATH OF REV. E. C. HEALY

MILWAUKEE Churchmen are shocked at the death in St. Mary's Hospital, last Sunday evening, of the Rev. Elton C. Healy, curator for many years of Nashotah House, and rector of St. John Chrysostom's parish, Delafield, Wis. Mr. Healy came to Milwaukee on Tuesday to attend the diocesan council and was the guest of Dr. and Mrs. S. B. Sperry. He had a bad cold but attended the sessions of Tuesday and of Wednesday morning. His cold was pronounced influenza on Wednesday and he was put to bed. By Saturday morning pneumonia had set in and he was removed to the hospital. Bishop Webb visited him there on the same afternoon, and communicated and anointed him. Mr. Healy's mind was perfectly clear and he made responses in a firm, clear voice. He died on Sunday evening at 8:30. Mrs. Healy had remained at Nashotah in attendance upon their son, who also had influenza, but reached the hospital about half an hour before her husband died. Even then he was conscious and his mind perfectly clear. He is survived by the widow and the one son.

Mr. Healy was graduated at Nashotah in 1898 and was ordained both deacon and priest during the same year by Bishop Nicholson. He entered at once upon the rectorship at Delafield and a year later became also curator at Nashotah House.

Both these appointments he retained until the time of his death.

The body was taken to Delafield for the burial service.

#### CHAPLAINS WANTED FOR NAVY

THE NAVY DEPARTMENT states that there are opportunities for clergymen of this Church for appointment as chaplains in the Navy. For full information, address the Bishop of Washington, chairman of the Army and Navy Commission.

Applicants must be under 31½ years of age and of marked ability and high standing.

#### DEATH OF REV. J. C. HEWLETT

AFTER A LINGERING illness, the Rev. John Clark Hewlett, a retired priest of the diocese of Newark, died at Liberty, N. Y., on Wednesday, January 28th, aged 78 years.

Mr. Hewlett was born in Merrick L. I., and came from an old Long Island family, for which the town of Hewlett was named.

He was graduated from the Philadelphia Divinity School in 1873; was ordered deacon in 1871, and was ordained priest in 1873 by Bishop Littlejohn. Portions of his ministry were spent at St. Ann's Church, Amsterdam, N. Y.; Church of the Saviour, Providence, R. I.; Zion Church, Newport, R. I.; and Christ Church (Church of the Holy Cross), Jersey City, N. J., 1890 to 1895, when ill health compelled him to retire.

He was a gentle and kindly man and served in his ministry to the limit of his strength and beyond.

#### PAROCHIAL HISTORY PUBLISHED

A VERY ATTRACTIVELY issued historical brochure relating to St. Ann's Church of Morrisania, in New York City, has lately been published in book form in the hope of effecting a needed addition to the endowment of this venerable parish. The parish is itself largely a memorial of the distinguished Morris family of Revolutionary fame and later, and the bodies of many of the members of this family are interred in the crypt of the church. The brochure is well illustrated.

#### VESTRYMEN RECEIVE NEWLY CONFIRMED PERSONS

SOMETHING of a novelty was provided at a recent confirmation service at St. Paul's Church, Chattanooga, Tenn., when, immediately after the conclusion of the Confirmation, the members of the vestry were, at the request of the rector, called to the chancel step, where they personally greeted the members of the class who had received the laying on of hands of the Bishop. This was Bishop Beatty's first visitation of the parish.

#### DEATH OF MRS. G. C. WADSWORTH

FUNERAL SERVICES were conducted on January 20th, from Christ Church, Troy, N. Y., for the beloved wife of the rector of the parish, the Rev. George Carleton Wadsworth. The officiating clergymen, personal friends of the deceased, were the Rev. Ernest Jasper Hopper and the Rev. George Alexander Perry, Jr. The choir sang Hymns 121, 396, and 521 and the burial psalms. The parish branch of the Girls' Friendly Society, of which Mrs. Wadsworth was secretary, and the Mary Myer Bible Class, of which she was a member, attended in a body. Other branches of the G. F. S. in the diocese were represented as well as

the diocesan council, of which Mrs. Wadsworth was a member.

Mrs. Wadsworth was born at Euclid, Onondaga county, N. Y., on July 15, 1883; she was baptized and confirmed in All Saints' Church, Syracuse, N. Y., and was married to George Carleton Wadsworth of Syracuse, at Onondaga Valley, on St. Luke's Day, October 18, 1904. Largely due to her inspiration and help, the latter decided to study for the sacred ministry. In the three parishes of which Mr. Wadsworth has been minister in charge, St. John's, Whitesboro, All Saints', Fulton, and Christ Church, Troy, Mrs. Wadsworth was always his active and efficient helpmeet. Burial was made on the high ground in Oakwood cemetery, Troy, overlooking the Hudson Valley.

Mrs. Wadsworth had been ill for more than six months, having broken down under the strain of Red Cross work during and after the war, in which she took a deep and patriotic interest. During her dying moments she was perfectly conscious and was ministered to by the Rev. Ernest J. Hopper, who administered the Holy Communion and remained with her bereaved husband at her bedside until the end. Beside Mr. Wadsworth, she is survived by her mother, Mrs. Mary E. Freeman, her sister, Mrs. L. Grace Blaisdell, and her nephew, Master Robert Irving Blaisdell, all of Troy.

#### A BEQUEST

COMPLYING with the verbal request of the late Fanny Elizabeth Hindes, made shortly before her death, her entire estate of \$4,000 has been given to the trustees of the diocese of Vermont, a portion of the income to be paid to St. Paul's parish, Burlington, Vt., and a portion to be devoted to diocesan and other purposes.

#### MEMORIALS AND GIFTS

GRACE CHURCH, Freeport, Ill. (Rev. F. E. Bernard, rector), has received a telegram from a vestryman promising a gift of \$1,000 toward the purchase of a rectory.

THE CHURCH OF THE EPIPHANY, Flagstaff, Arizona (Rev. Luther Moore, in charge), has been presented with a fine organ by Mrs. Percival Lowell, in memory of her late husband, long the director of the Lowell Observatory in Flagstaff. Percival Lowell was the brother of President Lowell of Harvard University and an astronomer of international reputation.

A FORD CAR has been presented to the Hospital of the Good Shepherd, Fort Defiance, Arizona, by Mrs. J. Hull Browning of the diocese of Newark. This will be a great boon to the superintendent and her associates, as this hospital for the Navajo Indians is forty miles from the nearest railroad station.

MRS. MARY E. GARDNER has given to Trinity Church, Sharon Springs, N. Y. (Rev. W. E. Daw, rector), an endowment of \$1,000, to be added to from time to time and to be a memorial to her son, Lieut. Alfred Gardner, who gave his life in the Argonne Forest battle.

MISS MARY RHINELANDER CALLENDER by her will, filed for probate recently in the Surrogate's Court in New York, set aside \$50,000 for the Church of the Holy Communion to be used toward maintaining the church choir and church music. She stipulated that the trustees shall continue to make an annual expenditure for the same purpose in an amount averaging that expended during the last ten years. Charitable bequests included \$5,000 each to St.

Luke's Home for Aged Women and the Home for Old Men and Aged Couples. She bequeathed also \$6,000 to Grace Church for memorials of her parents and aunt.

#### ALBANY

RICHARD H. NELSON, D.D., Bishop  
Changes at Ilion

THE PARISH of St. Augustine, Ilion (Rev. Lloyd R. Benson, rector), has sold its old church building to the library bureau. The altar and furnishings have been moved to the auditorium in the parish house, where the congregation will worship until a temporary roof can be erected over a part of the foundation of the new church, creating a crypt which will be used for services. This will be done during the approaching summer.

#### ARIZONA

JULIUS W. ATWOOD, D.D., Miss. Bp.  
A New Parish

THE MISSION of St. Mark's Church, Mesa has recently been organized into a parish. The missionary in charge, the Rev. A. P. Magwood of the diocese of South Carolina some months ago resigned and returned to his old home in the South. The newly organized parish has recalled, from St. John's, Globe, as its first rector, the Rev. Francis J. Bloy, who had formerly been in charge and had been largely instrumental in building up the mission.

#### ARKANSAS

JAMES R. WINCHESTER, D.D., Bishop  
EDWIN W. SAPHORE, D.D., Suffr. Bp.  
EDWARD T. DEMBY, D.D., Suffr. Bp.

New Church at Mariana—Following up the Nation-wide Campaign

AT ST. ANDREW'S, Marianna (Rev. C. C. Burke, rector), a parish meeting held last week definitely decided to build a new church in the immediate future. The edifice will be of brick and it is thought will cost somewhere near \$30,000. This parish has a fairly good frame church, but abandoned it some months ago. Since then, services have been held in one of the two rectories which the parish is so fortunate as to own. The present rector has been at the head of the parish for nine or ten years.

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THE TASK of following up the Nation-wide Campaign and conserving its interest and enthusiasm is rapidly taking on organized form. A printed letter sent to the clergy by the Very Rev. R. B. Templeton chairman in Arkansas, explains the plan in detail. A bulletin will be published giving the time and place of each mission, thus enabling the people to concentrate their prayers. The whole plan is termed "The Evangelization of the Diocese of Arkansas". To facilitate matters the diocese has been divided into six districts, with a general chairman and treasurer. The divisions, with their chairmen, are as follows: The Very Rev. Rufus B. Templeton, chairman; the Rev. S. E. Wells, first district; the Rev. Hanson A. Stowell, second district; the Rev. Malcolm W. Lockhart, third district; the Rev. Robert W. Emerson, fourth district; the Rev. Verne R. Stover, fifth district; the Rev. Jerry Wallace, sixth district; the Rev. Charles F. Collins, treasurer.

ST. JOHN'S CHURCH, Fort Smith (Rev. Malcolm W. Lockhart, rector), is laying plans for a parochial school with the expectation of a modest beginning but great things in the future. The Church school of this parish already has three good Bible classes.

THE REV. JOHN BODEN, rector of Christ Church, Little Rock, was the principal speaker a few days ago before the Little Rock Young Women's Christian Association on an occasion devoted exclusively to encouraging thrift. Mr. Boden's address was in the nature of a study of the teaching of Jesus in regard to wealth.

CLERGY AND lay people who have had occasion to visit the Helen Dunlap Memorial School at Winslow (Rev. E. T. Mabley, warden) are unanimous in report of the fine spirit in that institution. The school is crowded, and many more girls wished to enter this year—which would seem to indicate that the Church has a vast opportunity at Winslow.

#### CENTRAL NEW YORK

CHARLES T. OLMSTED, D.D., Bishop  
CHARLES FISKE, D.D., Bp. Coadj.

Brotherhood Training—Plea for Lenten Observance—Convocation of Third District—Utica Clerical Union

UNDER THE leadership of two Brotherhood secretaries, Mr. H. L. Choate and Mr. H. M. Rogers, more than 250 young men from twenty-five parishes, brought together in service groups, have enlisted for two months' training in practical work along Brotherhood lines. Assisting the Brotherhood secretaries as instructors are Messrs. L. J. Bergman, J. W. Butterfield, C. C. Marvel, Paul M. Paine, and A. A. Rose, of Syracuse; and Mr. John Illston of Cortland. Each group holds four meetings and definite work is outlined for the parish. It is expected that these groups will become chapters.

AT THE January meeting of the Parochial Society of St. Paul's Church, the Rev. Dr. H. H. Hadley, rector, made urgent plea for better observance of Lent. Noon-day services are held in St. Paul's (a down town church) during Lent, and Dr. Hadley urged his parishioners to follow the example of the business men and women who take fifteen minutes from their lunch hour to find spiritual inspiration. He also advocated a Lent of few parties, no dances, fewer theaters, and absolute abstinence from social affairs during Holy Week. A feature of the meeting was an interesting account of work in the mission field by Deaconess V. Dorothea Carisen, who left for her work at Maebashi, Japan, on the following day.


THE WINTER CONVOCATION of the Third District was held in Trinity Memorial Church, Binghamton, on January 12th and 13th. On the afternoon of the first day a meeting of lay delegates and other laymen listened to an address on Opportunities of Laymen in Parish Work, by the Hon. James T. Rogers. At the same hour the clergy discussed Recruiting for the Ministry, introduced in a paper read by the Rev. H. E. Hubbard. It was generally agreed that conferences for young men on life work were not apt to produce the best type of candidate. In place of such conferences the clergy should directly approach suitable young men and urge upon them the obligations of the ministry. Conferences might well be held for parents. At the evening service the sermon was delivered by the Ven. John Talbot Ward. At the business session the Ven. Henry C. Staunton, who has served for the past few years with energy and efficiency, resigned his office as Dean, and Bishop Fiske appointed the Rev. Wilson E. Tanner to serve the unexpired term.

THE NATION-WIDE CAMPAIGN COMMITTEE of the diocese have elected Mr. J. Francis Day, president of the Utica Trust and Deposit Co., as treasurer in the diocese. They announce that there will be no further assessments for diocesan missions or apportionments for general missions, and direct that all moneys for purposes outside the parish, save for the Diocesan Expense Fund, the Church Pension Fund, the Bible and Prayer Book Society, and the Relief Fund of the diocese, should be forwarded to the Campaign treasurer.

GRACE CHURCH, Carthage (Rev. F. S. Eastman, rector), is to have a parish council, composed of the vestry, an auxiliary vestry of twenty men and women, and the other parish officers, which will meet monthly. Committees have been appointed on Education Missions, Social Service, Music, Repairs and Sexton, Girls, Boys, Women, Men, Finance, Grievance, and Lay Readers. This new departure results from the Nation-wide Campaign.

AT ST. JOHN'S CHURCH, Elmira Heights, a Sunday school class composed of "workers" of the parish has been organized with salutary and bracing effect upon the entire school.

THE JANUARY meeting of the Utica Clerical Union did honor to the Rev. James J. Burd, who has just completed thirty years as rector of the Church of the Holy Cross. Instead of the usual paper, the Rev. Mr. Burd gave reminiscences, witty and serious in turn, covering events and persons from the time of his candidacy, speaking with deep appreciation of the kindly sympathy and support he received from the first Bishop of the diocese, Frederick Dan Huntington. The Rev. Dr. Applegate in the name of the members of the Union presented the



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MILWAUKEE, WIS.

Rev. Mr. Burd with a purse of gold, and a minute of appreciation was adopted. At luncheon Bishop Olmsted spoke briefly.

COLORADO  
IRVING P. JOHNSON, D.D., Bishop  
Removal of Diocesan Offices

THE SALE of Wolfe Hall building to the School Board of Denver has caused the removal of the diocesan offices to 614 Denham building, Denver, which is the address to which all communications to the Bishop or diocese should be addressed.

CONNECTICUT  
CHAUNCEY B. BREWSTER, D.D., Bishop  
EDWARD C. ACHESON, D.D., Suffr. Bp.  
New Church Committee—Cathedral Endowment  
—An Independent Parish—Church School  
Automobile

THE ANNUAL meeting of the New Haven archdeaconry was held in Trinity Church, New Haven, on January 27th. In the afternoon the New Haven county convocation was held at the same place.

A PRELIMINARY committee of twenty-five called a "new church" committee has been elected to consider building a new church for St. Mary's parish, South Manchester (Rev. J. Stewart Neill, rector). There seems to be common agreement as to the need of a new building in this important field and it is hoped that a substantial edifice may soon be erected.

THE RECENTLY published year book of Christ Church parish, Hartford, shows that endowment funds to the amount in all of about \$250,000 will be turned over to the Cathedral corporation. A much larger endowment will be needed if the Cathedral is to do the important work for which it was created.

DURING THE Nation-wide Campaign a special campaign was conducted by the members of All Souls' Chapel, Waterbury, to raise a sum sufficient to enable the parish to become self-sustaining. The amount needed, \$6,175, was fully pledged. All Souls' chapel was bought from the Universalists about four years ago at an expenditure of \$25,000, largely through the leadership of the rector of St. John's parish. St. John's has now just purchased for the use of All Souls' a large and commodious rectory.

IN ST. JAMES' CHURCH, Danbury, the single envelope has again come into its own, superseding the duplex envelope. The parish has adopted the budget system to cover all diocesan and general apportionments. The result of the canvass showed over one hundred per cent. increase for the single envelope over the amount given on both sides of the envelope for the present year.

THE PARISH of the Good Shepherd, Hartford, has been feeling for some time that an effort ought to be made to provide some means whereby young children might be conveyed to the parish Church school on Sunday morning. A motor bus service has accordingly been instituted, bringing the younger children only—those who live at a great distance or are too young to ride on the trolley unless accompanied. The experiment has proved one of the most interesting, and from a start on October of one bus which brought seventeen children, it has grown until now two are conveying weekly about sixty children.

IN CHRIST CHURCH, Norwalk, a pulpit is to be erected to the memory of the late rector emeritus the Rev. Taliaferro Franklin

Caskey, for many years rector of the American church in Dresden. The memorial is the gift of his widow and will be blessed by the Bishop on Sunday afternoon, February 8th.

THE MEMBERS of St. Paul's parish, Windham, have purchased a Ford car for the rector, the Rev. W. F. Borchert.

FOLLOWING the New Haven Christian healing mission conducted by Mr. Hickson in the early part of the present month, there has been formed in St. Paul's parish, New Haven, what is to be known as St. Paul's League of Intercession, the purpose of which is, through united observance of a rule of prayer, and presence on the first and third Sundays of the month at a special service of prayer and intercession, to emphasize the work of intercessory prayer, and to revive within the parish the realization of the Presence of God.

FOND DU LAC  
REGINALD H. WELLER, D.D., Bishop  
Men's Club at Marinette

FIFTY MEN of St. Paul's parish, Marinette (Rev. George M. Babcock, rector), attended a dinner of the men's club on January 16th and heard an address by George W. McCormick on the Cause and Remedy for our National Unrest. The members of this club provided tree, Santa Claus and gifts for the Christmas celebration of the Church school. The rector has been appointed chairman in Marinette county for the Near East Relief.

IOWA  
THEODORE N. MORRISON, D.D., Bishop  
HARRY S. LONGLEY, D.D., Bp. Coadj.  
Waterloo Church Ready for Consecration

AT A VESTRY meeting of St. Mark's parish, Waterloo (Rev. Thomas Horton, rector), last June, the rector suggested that the debt on the church be raised as a Thanksgiving for peace, and himself pledged \$100. Immediately a vestryman followed with \$1,000, and the fund has been steadily growing. On January 23rd at a parish supper the church was declared free from debt, and Mrs. Elizabeth Williams, the oldest communicant, applied the match to the mortgage. St. Mark's Church was built in 1913, replacing one burned down some years ago. The parish was organized in 1856, the old church being built a short time afterwards. The church will be consecrated as soon as the Bishop of the diocese can arrange.

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LONG ISLAND  
FREDERICK BURGESS, D.D., Bishop  
An Anniversary

THE PARISH of St. James, Brooklyn, has been celebrating the twenty-fifth anniversary of its rector, the Rev. Edgar M. Thompson, who was ordained to the priesthood on January 22, 1895, in the chapel of the Western Theological Seminary, Chicago, by Bishop McLaren. There were services in the morning of the 22nd, and in the evening a reception at the parish house. On St. Paul's Day there was a silver jubilee festival service. Schubert's Mass in C was sung at 11 o'clock, and the Rev. McVeigh Harrison, O.H.C., was the preacher. In the afternoon there was choral evensong with a sermon by the Rev. A. Parker Curtiss. The Rev. Mr. Thompson passed nine years in the diocese of Chicago, then nine years in the diocese of Fond du Lac, accepting charge of his present parish in 1912.

NEBRASKA  
ERNEST V. SHAYLER, D.D., Bishop  
Parish Freed from Debt—New Rectory for St. Barnabas', Omaha—Bishop Shayler Confers with Clergy

ALL SAINTS' PARISH, Omaha (Rev. Thomas J. Mackay, rector), is free from debt. A committee of laymen of which John T. Yates was chairman raised \$18,000 to pay off the mortgage on church and rectory, and plans are being laid for burning the mortgage.

ST. BARNABAS' PARISH, Omaha (Rev. Lloyd B. Holsapple, rector), has purchased a rectory adjoining its property on the south and will soon begin enlargement of the church. A two weeks' mission will be held in this parish from February 1st to 15th by the Rev. Frs. Harrison and Whittemore of the Order of the Holy Cross.

ON WEDNESDAY, January 7th, Bishop Shayler held a conference with the clergy of the diocese, all except three being present. After Holy Communion in the chapel of Trinity Cathedral, an address on the state of the Church, in which he read in full the editorial of THE LIVING CHURCH, was delivered by the Bishop and the charge to ordinands to the priesthood was reviewed. After breakfast at the Athletic Club, a three hours' conference was held in the diocesan rooms, the subjects being Confirmation and the preparation of candidates; the Nation-wide Campaign, interrupted in the diocese by the acute fuel shortage and other unavoidable events, but to be completed by March 1st; and the diocesan council in May, which is planned to be made more largely educational than, as hitherto, legislative.

Educational

JANUARY 15th was a great day at Ruth Hall School, Asbury Park, N. J. Bishop Matthews made his annual visitation and entertained the school at the Bishop's Feast. The pupils presented the pageant, *The Flame of the Spirit of God*, which was prepared for use in this diocese during the Nation-wide Campaign by the Rev. Charles S. Lewis and Miss Cerkez.

THE SPRING TERM of the Kearney Military Academy at Kearney, Nebraska, started January 8th with full enrollment. The government has issued to the school seventy new 1917 rifles, slings, and ammunition, along with much other army equipment. At the close of the first term Bishop Beecher baptized twenty-three boys and later confirmed thirty-two. At present the school has an enrollment of one hundred and five and many are seeking admission.

MOBILIZATION DAY AND AFTER  
(Continued from page 429)

at Holy Communion has increased all over the diocese and a comprehensive diocesan programme is outlined.

OREGON.—The diocese has raised \$140,000 toward its national pledges. Sixty-four per cent. of the parishes and missions have already reached their goal. Besides the financial gains a large number volunteer as teachers in Church schools. In one large parish the number of pledges has doubled and the amount pledged has trebled. The clergy of four parishes have had their salaries raised \$600 per year. All missionary clergy receive an increase of 10%, or 30% during the past two years.

WESTERN NEBRASKA.—The Campaign is being prosecuted with vigor. Bishop Beecher's programme calls for one parish or mission at a time and a thorough canvass is being made.

WEST MISSOURI.—At present more than 80% of the diocesan quota has been subscribed. Each congregation was asked to raise five and one-half times its apportionment in previous years, so that any congregation that has raised its quota has increased its offerings 550%. The following parishes and missions have reached or passed their financial goal: St. John's Church, Cameron; St. Peter's Church, Harrisonville; St. Philip's, Joplin; Trinity, Lebanon; Christ Church, Lexington; Trinity Church, Marshall; All Saints' Church, Nevada; Calvary, Pleasant Hill; Christ Church, St. Joseph; Holy Trinity, St. Joseph; St. Matthias, St. Joseph; St. Mary's, Savannah; St. Oswald's-in-the-Field, Skidmore; of Kansas City parishes, the following: Holy Trinity, St. Augustine's, St. George's, St. Mary's, St. Paul's. Reports are as yet incomplete.

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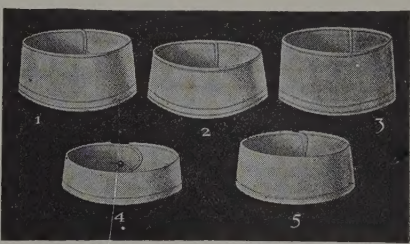
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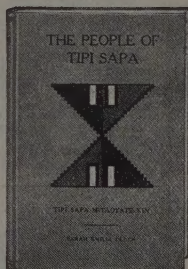
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